CHRIST's FIDELITY THE ONLY SHIELD AGAINST SATAN's MALIGNITY.

ASSERTED in a

SERMON

Deliver'd at *SALEM-VILLAGE* the 24th of *March*, 1692. Being Lecture-day there, and a time of Publick Examination, of some Suspected for WITCHCRAFT.

By *DEODAT LAWSON*, Minister of the Gospel.

The Second Edition.

Rev. 12. 12. *Wo to the Inhabitants of the Earth, and of the Sea, for the* Devil *is come down unto you, having Great Wrath, because he knoweth that he hath but a short time.*

Rom. 16. 20. *And the GOD of Peace shall Bruise* Satan *under your Feet shortly,* &c.

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BRITISH MUSEUM

To the Right Worſhipful

AND

Truly Honourable,

Sir *HENRY ASHHURST*, Barrt.

AND

To His Truly Honourable

AND

Religious Conſort,

Lady *DIANA ASHHURST.*

THIS Second Impreſſion of a Diſcourſe Concerning the Powerful and Prevalent Interceſſion of the Bleſſed JESUS againſt the Malicious and Accurſed Operations of Satan, and his Inſtruments.

As a ſmall Token of Great Reſpects, and a Sincere (tho' too too ſlender) Acknowlegment of Special Favours Received;

Is Humbly Offered, Dedicated, and Devoted by,

DEODAT LAWSON.

To the Worſhipful
AND
Worthily Honoured
Bartholomew Gidney,
John Hathorne,
Jonathan Corwin,
} Eſqs;
Together with the REVEREND,
Mr. *John Higginſon*, Paſtor,
AND
Mr. *Nicholas Noyes* Teacher
Of the Church of CHRIST
AT
SALEM.

THIS Diſcourſe, concerning CHRISTS *Prevailing Interceſſion, againſt SATAN's Malicious Operations:* Being Delivered in a Congregation of that Vicinity, where moſt of them were preſent, As a Token of his Sincere Reſpects and Obſervance,

Is Humbly Offered and Dedicated by

DEODAT LAWSON.

HAving Perused this Discourse, Entituled *CHRISTS Fidelity the only Shield against SATANS Malignity*. We do hereby signify; That we Apprehend several Weighty, Profitable, and Seasonable Truths, are therein soberly Explained; some of the Mysterious Methods, and Malicious Operations of Satan, modestly Discussed; the main Scope of this Excellent Subject, by Scripture and Argument solidly Confirmed; and the whole suitably applyed to all sorts of Persons. That the Blessing of the *LORD that hath Choſen Jeruſalem*, may accompany it, to the Spiritual Benefit, of all that shall Peruse it; and that the Author may have much of the Grace and Spirit of Christ, to assist him in his Labours, and so become an Instrument of doing much Service *For*, and bringing Great Glory *To* the Name of God, in his Day, and Generation, is the Prayer of

Your Servants for Christ's Sake.

Increase Mather,
Charles Morton,
James Allen,
Samuel Willard,
John Bailey,
Cotton Mather.

To all my Christian Friends and Acquaintance; the Inhabitants of *SALEM-VILLAGE.*

Christian Friends,

THE Sermon here presented unto you, was Delivered in your Audience; by that Unworthy Instrument, who did formerly spend some Years among you, in the Work of the Ministry, *tho' attended with manifold* Sinful Failings *and Infirmities, for which I do* Implore *the Pardoning* Mercy *of God in Jesus Christ, and* Intreat *from you the* Covering *of Love: As this was prepared, for that Particular Occasion, when it was delivered amongst you; so*

the

the Publication *of it, is to be particularly recommended to your Service.*

My Hearts Deſire, *and continual* Prayer *to God for you ALL is, that you may be* ſaved *in the day of the Lord Jeſus Chriſt, and accordingly that all means he is uſing with you, by* Mercies *and* Afflictions, Ordinances *and* Providences, *may be ſanctified, to the building you up in* Grace *and* Holineſs, *and preparing you for the* Kingdom of Glory. *We are told by the* Apoſtle, *Acts* 14. 22. That through many Tribulations, we muſt enter into the Kingdom of of God. *Now ſince (beſides your ſhare in the common* Calamities, *under the Burthen whereof this poor People are* groaning *at this time) the Righteous and Holy God hath been pleaſed to* permit *a ſore and grievous Affliction to* befall you, *ſuch as can hardly be ſaid to be common to* Men, *viz. By giving Liberty to* Satan *to range and rage amongſt you, to the* Torturing *the Bodies, and* Diſtracting *the Minds of ſome of the viſible* Sheep *and* Lambs

of

of the Lord Jesus Christ. And (which is yet more astonishing*) he who is* THE ACCUSER *of the* Brethren, *endeavours to* introduce *as Criminal, some of the* visible *Subjects of Christ's* Kingdom, *by whose sober and godly Conversation in times past, we could draw no other* Conclusions *than that they were real Members of HIS* mystical *Body, representing them, as the* Instruments *of his Malice, against their Friends and Neighbours.*

I thought meet thus to give you the best Assistance *I could, to help you* out of *your Distresses. And since* the Ways of the Lord, *in his* Permissive, *as well as* Effective *Providence,* are Unsearchable, and his Doings past finding out. *And* Pious *Souls are at a loss, what will be the* Issue *of these things. I therefore* Bow my Knees unto the God and Father of our Lord Jesus Christ, *that he would cause* All *Grace to abound* To you, *and* In you, *that your poor Place may be deliver'd from those* Breaking *and* Ruining Calamities,

which

which are threatned as the pernicious *Consequences of* Satan's malicious *Operations. And that you may not be left to* Bite *and* Devour *one another in your* Sacred *or* Civil *Society, in your* Relations *or* Families; *to the destroying* much Good, *and promoting* much Evil *among you: So as in any kind, to* weaken *the Hands, or* discourage *the Heart, of your* Reverend *and* Pious *Pastor, whose Family also, being* so much *under the Influence of these Troubles,* Spiritual Sympathy *cannot but stir you up to* Assist *him as at* all *times, so Especially at* such *a time as this: He (as well as his Neighbours) being under such awful Circumstances. As to* this Discourse; *my humble Desire and Endeavour is, that it may appear to be* According to the Form of sound Words, *and in Expressions every way* Intelligible *to the* meanest *Capacities. It pleased GOD, of his free Grace, to give it some Acceptation, with those that* heard it, *and some that* heard of it, *desired me to* transscribe *it, and afterwards to give way*

to

to the Printing *of it. I preſent it therefore to* your Acceptance, *and Commend it to the* Divine Benedi&ti-on; *And that it may pleaſe the* ALMIGHTY GOD, *to* manifeſt *his Power, in putting an end to your Sorrows of* this *Nature, by* Bruiſing **Satan** under your Feet ſhortly. *Cauſing theſe and all other,* YOUR *and* OUR *troubles, to work together for our Good* Now; *and Salvation* in the Day of the Lord; *is the unfeigned* Deſire, *and ſhall be the Unceſſant* Prayer *of,*

Leſs than the *Leaſt*, of all thoſe that *ſerve*, in the Goſpel of our Lord Jeſus.

DEODAT LAWSON.

To the Inhabitants, &c.

CHRIST's FIDELITY
THE ONLY
SHIELD
AGAINST
SATAN's MALIGNITY.

Zach. 3. 2. *And the LORD said unto SATAN, the LORD Rebuke Thee, O SATAN; even the LORD that hath chosen Jerusalem, Rebuke Thee: Is not this a Brand pluckt out of the Fire?*

IT seemed good to the Great and Glorious God, the Infinite and Eternal *ELOHIM* in the beginning, to Create the *Heavens* and the *Earth*; and together *with* and *in* the Third Heavens, a numberless number of Glorious *Angels*; that

were Ordained to *do* his Pleasure, and *obey* his Commands. To these he appointed (as a *tryal* of their obedience) a *Ministration* in this lower World, for the good of the Children of Men, and especially of the *Heirs of Salvation*. But a number of these *Intelligent Spirits*, being unwilling (as some Learned conceive) to yield their Service to man, of so much an inferiour nature to themselves being made of Earth: They Rebelled against the Will of their Soveraign Lord and Creator; For which their *Horrid* Transgression, they were by the Righteous Judgment of God, thrust down from that Glorious Place, which was once Appointed to be *their own Habitation*, into the Lake of Eternal Perdition, there to be *Reserved in Chains of Darkness, to the Judgment of the Great Day*, Jude 6. SATAN himself *then*, and all his accursed Legions being Fallen into a miserable and irrecoverable Estate, are filled with Envy *at* and Malice *against*, all Mankind; and do set themselves by all ways and means, to work their Ruin and Destruction for ever: Opposing to the utmost, all *Persons* and *Things*, Appointed by the Lord Jesus Christ, as Means or Instruments of their Comfort here, or Salvation hereafter.

Hence,

Hence, when *Joshua* (the Type of JESUS) stood to Minister, as *High Priest* before the Lord, to make Atonement for the People of his Covenant; SATAN stands at his Right-hand to *withstand* and *oppose* him in his Ministration: which the Blessed Jesus (the *Antitype* of *Joshua*) taking notice of, he doth according to his Soveraign and Irresistable Power and Authority Command Deliverances to his Chosen Ones, by Stilling the *Clamour* and Suppressing the *Power* and Malice of SATAN, their *Grand* Adversary and *Implacable* Opposer, as in the Words now before us; *And the LORD said unto SATAN, the LORD Rebuke thee, O SATAN,* &c.

THESE Words are part of the Prophecy of *Zechariah*, whose Name by Interpretation, signifies the *Remembrance* or *Memory of the Lord*, and his *Title* agrees to the very *Nature* of this Prophecy; which was to put them in mind, what GOD had done *for* them, in delivering them from *Captivity*, and what they had done *against* him by *Iniquity*; that so they might be awakened unto Reformation of what was amiss. He was the *Second Prophet*, that came from the Lord to the People of *Israel*, after their Return from the Babylonish Cap-

tivity. He was Contemporary and Colleague with *Haggai*, beginning to Prophecy but two Months after him, and backing what the other had said, more briefly, with more full and mysterious Testimonies; especially as to the Coming of the Messiah, *&c.* He warns them of the *Amazing Revolutions*, were coming upon them, in the Destruction of *Jerusalem*, and the *Second Temple* by the *Romans*, and Foretells the *Rejection of the Jews*, for their Sins, and especially, for Rejecting of the MESSIAH, who was to be Born among them according to the Flesh. The Prophecy contains then, *Exhortations* to true Repentance, dispersed throughout the Prophecy, *Predictions* of many Blessings and Mercies to the Faithful, relating to the Times of the Gospel, *viz.* The *Coming* of the LORD JESUS, the *Calling* of the Gentiles, and the Protection of his Church to the end of the World, notwithstanding all the *Rage* and *Fury* of his and their Enemies; together with severe *Comminations* against the Enemies of the *Jews*, and against the *Impenitent* among themselves; Intermingling *Encouragements* to *Joshua*, and all Leaders, both in *Civil* and *Sacred* Order, to be Faithful in the *Discharge* of Du-

ty

ty incumbent on them in all reſpects as the matter might require. Theſe are the principal matters in the whole Prophecy.

In this Chapter, we have an account of *Zechariahs Fourth Viſion*, concerning the *Reſtoration* and Eſtabliſhment of the *Prieſthood*, and Temple-Worſhip; and the *Comforts* Redounding to the *Church* from thoſe Adminiſtrations; Typically by *Joſhua* the *Brand*, Spiritually and Myſtically by JESUS the *Branch*.

Particularly, *Firſt* we have the *Conflict* of the *Angel* of the Lord, that is *Chriſt*, againſt SATAN on behalf of *Joſhua*, whom, the *Miſchevious* (yet ſeemingly *zealous*) *Devil*, (transforming into an *Angel of Light*) objected againſt, and *deſpiſed*, by reaſon of his *filthy Garments*; *verſe* 2, 3.

Secondly, *SATAN* being rebuked for his Malice, the *cauſe* of his objection is removed, by taking away the *filthy Garments*, and giving him *change of raiment*; *verſe* 4. And in order to his *New Inauguration*, or Enſtallment in the Prieſthood, there are beſtowed on him, thoſe Ornaments which might Repreſent him, *full of Splendour*, and fitly qualified for that Office, *verſe* 5.

Upon his Inſtallment, the *Angel of the Lord* gives him a renewed Charge,

in a *Solemn Protestation* of the continuance of his Office, and that he would be with him, and assist him in all Administrations, that were according to his own Institution, *verse* 6, 7.

Thirdly, We have GOD *the* FATHER, Revealing the *Lord Jesus Christ*, the Great and True *High Priest*.

First, Under the Title and Metaphor of *the BRANCH*, *Verse* 8.

Secondly, of a STONE with Eyes, being full of *Providence* and *Wisdom* for the Church, *verse* 9. Adjoyning the *Special Effects*, of his Coming, in *Taking away Iniquity*, latter end of *verse* 9. And in *Propagation*, and Enlargement of his *Kingdom* and Interest, under the Gospel; *v.* 10.

Here then, in the first Verse, we have the Representation of *Joshua* the High-Priest, or *Great Priest*, as the *Hebrew*, who was so by Descent, *a great Officer* in the Church, however mean he was in his Garb, and being a Publick Person, *Represented* the whole Church, And as he *Conducted* the People out of *Babylon*, and *Rebuilt* the Temple, was a *Type of Christ*, both in his *Name* and *Office*. (1.) We have the *posture* of this *Joshua*; *Standing* before the Angel of the Lord, the Angel of the Covenant, as he is elsewhere called. Now *Joshua* is brought in

Standing

ſtanding (1.) As a *Servant*, to ſhow Inferiority as ſitting, denotes Dignity, and Superiority; As a *Servant* deriving Authority, in his Office; from his Lord; As a *Servant* manifeſting all *Readineſs*, and *Reverence* in Obedience. As a *Servant* to be by his Lord *directed*, as alſo under his Eye, for *Support* and *Protection*. Or,

2. Standing, as a *guilty Perſon*; As one *unworthy* to be employed, in ſuch *Eminent* ſervice; And as a *Publique Perſon*, had much to *anſwer* for the ſins of the People, as well as his own.

3. Here is the *Oppoſition Joſhua* met with, And SATAN *the Adverſary*; whoſe malice appears, againſt all good *men*, and good *things* in the World.

4. We have the *Poſture*, and *Order* of SATAN in *Oppoſing*, and *accuſing* of Joſhua; *ſtanding at his Right Hand* the *Right Hand* is the place of the accuſer that being

1. The *Weapon* Hand.

2. The *Working* Hand. *Satan* the *accuſer* or *oppoſer*, there takes his advantagious ſtation.

5. We have the end of *Satans* ſo ſtanding; *viz.* To *reſiſt him*, to oppoſe his Execution of the Prieſts Office, the words in the *Hebrew* ſignify the *withſtander ſtood to withſtand him*, both to *accuſe*, and *oppoſe* him.

In this *ſecond verſe* we have the LORD appearing in the vindication of *Joſhua*,

from the malicious accusation of *Satan*, according to his *Covenant Mercy*, and *Special Favour* shewed to him, and the People in delivering them from the Babylonish Captivity; Particularly Here we Note.

1. The *Person speaking*, the LORD that is *Jesus Christ*, set forth by a Title of Glorious Soveraignty and Power, the LORD-REDEEMER, and Restorer of Mercy, to His Covenant People. The LORD-MEDIATOR, *King* and *Head* of his Church; He before whom, *Joshua* but now stood, as a SOVERAIGN LORD, appears for him, as a *Glorious Advocate*, and *Intercessor*.

2. We have *The Person spoken to*, and that is Satan the ADVERSARY and Enemy, as the Devil ever was and the Notation of the Title here given to him holds forth. (3.) The Testimony of the *Blessed Jesus*, against the *cursed Satan*, the Enemy of Gods Covenant-People; *The Lord Rebuke thee O Satan*, &c.

Where Note we, *First*, The Glorious *Name*, and Soveraign *Authority*, he uses for the *Repelling* of Satan, and *Repressing* his Malice, and Opposition, *viz.* The *Dreadful Name*, of GOD the FATHER, the Great and Everlasting JEHOVAH.

HOVAH. (2.) The Soveraign and Powerful *Manner* of his Checking *Satan*, and that is, *The Lord Rebuke thee, O Satan*, he doth not ſtand to *diſpute* the matter with him, but *ſilenceth* him at once, and the reduplication of the Rebuke points out to us. (1.) *Satans Earneſtneſs* in his Oppoſition; he ſtands in need of Rebukes, *again* and *again*, before he would yield and be gone. (2.) CHRIST's *Pitty*, *Tenderneſs*, and *Fidelity*, in oppoſition to Satans *Impudence* and *Importunity*: *Thirdly*, We have the *Rebuke armed* and *ſtrengthned*, by Arguments drawn from the *Covenant of* GOD, with *Joſhua* and the *People*, in that Expreſſion, *The God that hath choſen Jeruſalem.* (4.) There is alſo *Argument* drawn, from that *Special Salvation* of which *Joſhua* and the People had ſo lately been made partakers; (4. *d.*) It is but a *vain thing* for thee, *O Satan*, to move me againſt them, I know their *Faults*, but I will now admit no further *accuſations*, being reſolved to *perfect* my Mercy to them, *Is not this a Brand pluckt out of the Fire?* The *Hebrew* Word אוד rendred *Brand*, ſignifies Light and ſparkling on Fire, ſo that it would have been *utterly burnt up*, if the Lord had not been *exceeding merciful*; and there-

fore nothing but *Diabolical Cruelty*, could put it into the Fire again, the like Expreſſion we have, Amos. 4. 11. *Ye are as a Brand pluckt out of the Burning.* The Sum is here then; I have (*q. d.*) but now gratiouſly delivered them, and I will not by any of thy *Malicious Clamours*, be moved to *Reject* or *Afflict* them.

The Doctrine then is:

That the LORD JESUS Chriſt, is the only Prevalent Interceſſor with GOD the FATHER, for the relief of thoſe that are in Covenant with him, and are made partakers of his ſpecial mercy; when they are under the moſt threatning and amazing diſtreſſes, that by the rage and malice of Satan they can be expoſed unto.

The whole *Explication*, and *Confirmation* of this Doctrine, will be diſpatched, in the Illuſtration of theſe *Propoſitions* contained therein.

PROPOSITION I.

Satan is the *ADVERSARY* and *Enemy*. He is the Original, the Fountain of

of malice, the Inſtigator of all *Contrariety*, *Malignity* and *Enmity*; It is to be obſerved, this Title is here given to the *Devil* in our Text, and Context, on account of the *Malicious Oppoſition*, he made to *Joſhua* as a *Type* of Chriſt, and repreſentative of the People, for it is noted by Criticks the *Hebrew* word *Satan* ſignifies the moſt *Univerſal Oppoſition* both in words and deeds; and in a Radical Noun, derived from the Verb, which is in the cloſe of the foregoing verſe, rendred *Reſiſt*, *Oppoſe*, or *Withſtand*. Hence it is read frequently, *Adverſary*, importing the ſame with the *Greek* Word Ἀντίδικος, uſed 1 Pet. 5. 8. which ſignifies not barely Adverſary, but Adverſary in *Cauſe*, *Suit* or *Action*; The *Scope* then of this Propoſition is, chouched under the *Name* or *Epithet* here given to the *Devil*, which is, SATAN, the *Adverſary*, or ARCH-ENEMY: And this Title is given him, in two eminent caſes, by our Saviour himſelf, as in the Parable of the good Seed and Tares; *Mat.* 13. 28. *An Enemy hath done this*, which our Lord himſelf declares, *verſe* 39. in Opening the Parable, *is the Devil*. Again, *Luke* 10. 19. *Over all the Power of the Enemy*.

Enemy. Which is interpreted of the Devil, or Unclean Spirits, *verse* 20. *In this Rejoice not, that the Spirits are subject to you, but rather,* &c.

In a word, what was foretold concerning *Ishmael*, is in the most *Absolute sense* true of him, Gen. 16. 12. *His Hand is against every Man, and every Mans Hand is* (or should be) *against him.* Such an *Universal* and *Implacable* Adversary and Enemy is this *Satan.* But to Instance briefly in the *Objects* of his Enmity.

1. *First*, He is *Gods Enemy.* He sets himself against the *Infinite* and *Eternal GOD*, All *Satans* designs and Operations; do strike and level, at the very Being of *God*; he wou'd dethrone and Un-God him, if it were possible. He *fell* from Gods favour at first, by *rebellion*, and hence by his *Righteous Judgment*, was doomed to continue, under the power of *Irreconcilable enmity*, against him for ever. He is an Enemy to all the *Divine Attributes*, and most glorious *Persons* in all their holy designs and operations. To all the Divine Attributes, *Negative*, *Positive*, *Relative*, and Endeavours by Blasphemous denying them, to Eclipse the glory of them; he was a Lyar *in* and *from* the beginning, against

the

the *Truth* and *Holineſs* of GOD; Gen. 3. 1. *Yea hath* GOD *ſaid*, &c. He puts them, upon ſcrupling the truth of the threatning; and in the *fourth verſe* down right denies it, *ye ſhall not ſurely dy*, &c. Herein alſo he reflected upon the *Holineſs* of God, by which he was engaged in that threatning, to advance his own Glory; *viz.* The Glory of his Juſtice, by puniſhing mens tranſgreſſion with Dying *the Death* as is denounced, Gen. 2. 17. *Thou ſhalt ſurely dy*, or dy the Death.

Thus the *Unclean Lying Satan*, ſet himſelf againſt theſe *Eſſential*, and *Inſeperable* Attributes, of the *Bleſſed* God: And in the ſame manner, doth he *Eclipſe* the reſt, ſo far as he is permitted to do it. Again, he is *an Enemy* to all the moſt glorious *Perſons* in the God head; FATHER, SON, and HOLY GHOST, in their *joynt* Determinations, and *Eternal Decrees*, concerning the *Redemption*, and *Salvation* of ſinners; by and under the *Mediator*; and he is an *Enemy* to them in their *Diſtinct Operations*, in a way of *Efficiency*, for the promoting that which is *Holy*, and *Juſt*, and *Good*. To GOD the FATHER in Managing his *Eternal Purpoſes* of Grace, to Sinners by and in the

New

New Covenant, and manifestnig his *Electing Love* unto them, which is *primarily* and *properly* ascribed to him, 2 *Thes.* 2. 13. As also *Eph.* 1. 3, 4, 5. Of these *Purposes*, *Designs* and *Resolutions*, Satan mightily oppoſeth the *Execution*: As in this Inſtance of *Joshua*; GOD the FATHER, had a *Decree* of Mercy to him, and to his *Covenant People* Repreſented by him; *Satan* ſtands in *Oppoſition* to that Gracious Reſolution. He is an Enemy to GOD the SON, to *God made Man*, and the more, becauſe he was *made Fleſh*, and ſhewed ſuch Favour to Mankind, as to *Tabernacle* among them; *John* 1. 14. And indeed, this Humiliation of the SON of GOD *being made Man* gave *Satan* advantage to ſhew and exerciſe his *Enmity* againſt him, (*i. e.*) as he was the *Seed of the Woman*, for as he was the SON of GOD, he could not any way come at him, being *God over all Bleſſed for ever*, Rom. 9. 5. But when once *Incarnate*, and become an Inhabitant of this *Lower World*, where *Satan* ranges to and fro continually; then he ſpits his *Venemous Malice* againſt him, to cut him off by *Herods* bloody Decree, *Mat.* 2. 16. To *Overthrow* his Obedience, and *Draw* him to Sin;

Mat.

Mat. 4. *to* 11. To *Destroy* him, by stirring up *Judas* to betray him into the Hands of his Enemies, Luke 22. 3. *Satan entred into Judas*, &c. Again, he is the *Enemy* of the HOLY GHOST, as he is the Spirit of *Grace*, Heb. 10. 29. The Spirit of *Truth*. John 14. 17. The Spirit of *Holiness*, or Holy Spirit, *Eph.* 4. 30. And his being so called, imports the Holiness of his *Nature*, and *Operations*, in opposition to the *Unclean* spirit, and *his* Operations. Hence *Annanias* is said to *Lye* against the HOLY GHOST, or Spirit of Truth, *Acts* 5. 3. And indeed, this *Unclean* Spirit, or *Grand Fomenter* of Spiritual Wickedness, is ever doing all he can, to *Oppose* and do *Despight unto the Holy Spirit of Grace*, Heb. 10. 29. By stirring up men to *Resist* him, *Acts* 5. 51. Thus Satan is an Enemy to GOD CREATOR, to GOD REDEEMER, to GOD SANCTIFIER, in all their *Operations*, and *Designs* of Grace.

2. *Satan is the GRAND Enemy of all mankind.* He is full of Enmity, against the Woman and all her Seed, as *Eve* was the Mother of all living; Gen. 3. 15. *And I will put Enmity betwixt thee and the woman*, &c.

Now

Now *Enmity denotes a Principle of irreconcilable Hatred, an innate Contrariety, which vents it self in all manner of Endeavour, to prevent the good, and promote the hurt, ruine and destruction of the Object.* This Enmity of *Satan*, appears in the *Names* given him in Scripture, relating to man, as the Object of his Malice; He is called THE *Accuser*, even *of the Brethren*, Rev. 12. 10. THE *Tempter*, Mat. 4. 3. *The Devourer*, 1 Pet. 5. 8. *The Destroyer*, hence the *Eastern* Antichrist, is so named in two Languages, *Abaddon* in the *Hebrew*, and *Apollyon* in the *Greek* *Rev.* 9. 11. because he acts in his horrible Destructions and Devastations of People and Kingdoms as the inspired Instrument substitute and representative of Satan the Grand Destroyer. It appears also, by *Allusions* made in the Sacred Pages, to *Creatures* that are a dread to man. He is called a *Serpent*, *Genesis* 3. 13. *The Old Serpent* Rev. 20. 2. A *Dragon*, Rev. 12. 13. A *Lyon*, 1 Pet. 5. 8. Now put all these three together, that *Satan* hath the *subtilty* of the Serpent, the *malice* of the Dragon, and *strength* of the Lion, and suppose all these to be improved to the utmost vigour, of *Angelical Activity*; and we must believe him to be a most

Formidable

Formidable Enemy. He as ſuch, did *ſet upon*, and was too *hard for* our *Firſt Parents*, ſtriking at the Stock and Root of all *Mankind*, in order to the certain confuſion of the whole *Progeny* and Poſterity: Which *Helliſh* Deſign had undoubtedly ſucceeded to *full effect*, had not the promiſe of the MESSIAH been Revealed to loſt Man, to lay hold of for his reſtoring to a State of *Reconciliation*, and conſequently to *Eternal Salvation.* The Sum is, *Satan* being doomed to the *Chains* of Eternal Darkneſs, for his *Treaſon* againſt his *Creator*, and ſpight againſt *Man*, his Fellow-Creature; ſwells with *curſed Enmity*, againſt the Children of Men, yea, and againſt the adopted children of GOD, ſo long as they are in this world; and beieg a ſpiritual Enemy, he is the more formidable, becauſe an UNEQUAL match, for poor mortal fleſh: For though by his fall, he loſt his *Angelical Holyneſs*, yet he did not looſe his *Angelical nature*, ſo that his *Enmity* muſt needs be Exceeding *fierce* and *Penetrating*; and although his *Powers* are much debaſed, from what they were in his State of *integrity*, yet do they vaſtly *exceed*, the moſt *Elevated* Powers, of any meer mortal whatſoever. But

Par-

Particularly here; First, *He is the Enemy of the SOULS of Men.* And indeed, this is that he drives at, in all his *designs*, and *operations*, to catch devour and destroy SOULS; hence when he draws *wretched mortals*, to Contract with him; he bargains with them, that after the time of his *service* to them, he will have their Souls, *viz.* To be Tormented with him for ever.

He is a *Spirit*, and hence strikes at the *spiritual* part the most *Excellent* (Constituent) part of man. Primarily disturbing, and interrupting the *Animal* and *Vital* Spirits, he maliciously *Operates* upon, the more *Common Powers* of the Soul, by strange and frightful *Representations* to the Fancy, or Imagination, and by violent *Tortures* of the body, often threatning to extinguish life; as hath been observ'd, in those that are afflicted amongst us. And not only so, but he vents his malice; in *Diabolical Operations*, on the more sublime and *distinguishing faculties*, of the *Rational Soul*, raising *Mists* of Darkness, and ignorance, in the *Understanding*. Eph. 4. 18. 2 Cor. 4. 4. Stirring up, the *innate Rebellion* of the will, though he cannot *force* it unto sin. Introducing Universal *Ataxy*, and

inordinancy

inordinancy, in the Paſſions, both *Love* and *Hatred*, the *Cardinal* or *Radical* affections, with all other that accompany or flow from them; hence we read of *Hating God*, who ought above *All* to be loved; Rom. 1. 30. And *loving the World* (i. e.) the *Pleaſures*, *Treaſures*, and *Honours* thereof, in ſuch a degree as is *inconſiſtent*, with the love of the *Chief good*; 1 John 2. 15. James 4. 4. And although it muſt be acknowledged, that there is a *Corrupt Principle* in fallen Man; yet it is *Satan*, that frequently *moves* it unto act, and all he intends thereby is the *Captivateing* the *whole Soul*, and by conſequence the *whole Man*, to Diſobedience of the Command of GOD; that by his *Holy*, and *Righteous Judgment*, his Wrath might be *Revealed* to the utmoſt, againſt the *Souls* and *Bodies* of Impenitent Sinners, Curſing them to *Everlaſting Burnings*, *prepared for the Devil and his Angels*, Mat. 25. 41. And thus he would deſtroy all Souls, did not *Divine Grace* prevent.

Secondly, *Satan is the* ENEMY *of the* BODIES *of Men.* The Soul being the *better* part, is the principal Object of his *Malice*, but together with that (as an Inſtrument by which it Exerteth its Powers

Powers in the State of Union) the Body is often ſorely afflicted by him, when he cannot obtain leave to go any further, And here

1. Sometimes he brings Diſtreſs upon the Bodies of Men, *by malignant Operations in, and Diabolical Impreſſions on, the Spirituous Principle or Vehicle of Life and Motion.* This we have ſet before us in the caſe of the *Poſſeſſed*, *Mark* 9. 18. *and whereſoever he taketh him, he teareth him, and he foameth, and gnaſheth with his Teeth*, &c. Now although *Actual Poſſeſſions*, were moſt frequent and obſervable, while our SAVIOUR was on the Earth, and it ſeems to be ſo much permitted in that time, that the *Eternal Power* and GODHEAD, of the *Lord Jeſus* might appear, in the ſubduing *Satan*, and ſuppreſſing his Tyranny, over the *Souls and Bodies* of the Children of Men: Yet there are certainly ſome *Lower* Operations of *Satan*, (whereof there are ſundry *Examples* among us) which the Bodies of Men and Women are liable unto. And whoſoever, hath *carefully obſerved* thoſe things, muſt needs be *Convinced*, that the Motions of the Perſons Afflicted, both as to the *manner*, and as to the *violence* of them, are the *meer effects* of Diabolical *Malice* and

Operations

Operations, and that it cannot rationally be imagin'd, to proceed from any other cauſe whatſoever.

2. Sometimes *by Moving and Exaſperating the Corrupt Particles of the Blood, and vitiated Humours of the Body*, he doth (by God's Permiſſion) Smite the Bodies of Men, with *Grievous*, *Peſtilential* and *Loathſome* Diſeaſes; of this JOB was a ſpecial Inſtance, Job 2. 7. *So Satan went and ſmote Job with ſore Boils*, &c. It is not expreſſed, what Diſeaſe it was, with which the Devil *ſmote Job*; but certainly it ſeized him, with the utmoſt degree of *Malignity* and *Loathſomneſs*, that natural cauſes, under the influence of *Diabolical Malice*, could produce; and we may rationally conceive that never any man, had that *Diſeaſe* or thoſe *Boils* (as *Job* had them) who outlived the Tormenting Pains, and Malignity thereof. Neither can we deny, but that *Satan* may (by Divine Permiſſion) ſpread the *Contagious Atomes* of Epidemical Diſeaſes, in the *Aiery Region* (the Teritory aſſigned to him) who is *Prince of the Power of the Air*, Eph. 2. 2.) And make them *Penetrate*, ſo as to render them the more *Afflictive* and *Deſtructive* to the Bodies of ſuch as are Infected by them. This he did by *Permiſ-*

ſion

sion (not only for Tryal as in *Jobs* case) but also for the Punishment of Sinners; hence we read of his being employed sometimes by the Great God, as the *Executioner* of His just Revenges, in the Destruction of His and his Peoples Enemies; and thus he was among the *Egyptians* when the Lord plagued them, Psal. 78. 49, 50. *By sending Evil Angels among them. He spared not their Souls from Death, but gave them over to the Pestilence.* Besides, I may not insist here, How *Satan* by wicked men his *Instruments* brings outward *Calamities*, *Sorrows*, *Pains*, and *Punishments* on the Bodies even of the Children of God; of whom as the Appostle declares the *World was not worthy*, Heb. 11. 37, 38. *They Wandred in Sheep-skins and Goat-skins, in Dens and Caves of the Earth*, &c. by reason of the malicious Persecutions of wicked Tyrants, the *Instruments of* Satan, and who doubtless were hurried on by his Instigations. And surely what is said concerning *Casting into Prison*, is likewise true of other Afflictions, as *Scourgings*, or any Corporal Punishments for Righteousness sake. That though men are the Actors, yet it is the *Devil* that shall cast some into Prison, *Rev.* 2. 10. He is the principal *Instigator*, in all such Designs for the hurt-

hurting the Bodies of men, when not permitted to proceed further, being willing to do all the *miſchief* that he can, when he cannot do ſo much as he would: But

Thirdly, Satan *vents his Malice againſt the* very LIVES *of men, to cut them off and deſtroy them.* He is the *Prince* of Death, that hath the *Power of Death*, *Heb.* 2. 14. He is the DESTROYER of all *Life*, both *Spiritual* and *Corporal*. All his *Deſigns* againſt the Souls and Bodies of men, *terminate* here, even in the *Weakning* or *Extinguiſhing* of Life, and when he *touches* the life of the Body, he *Aims* at the Life of the Soul: He it was that ſtirred up *Cain*, to Commit the firſt *Murder* in the World, when he ſlew *Abel* his Brother, for which he is ſaid to be of the *Wicked One*; 1 *John* 3. 12. (*i. e.*) Acting from the ſame principle of *Enmity*: As if he were his very *Spawn* and *Offſpring*. He it was that Raiſed a *wind*, that ſmote the Houſe where *Jobs* Sons and Daughters were, and ſlew them all, *Job* 1. 19. Having permiſſion ſo to do, *verſe* 12. This ſame *Adverſary* it was, that ſtirred up *David* to Nu nber the People, that ſo by diſpleaſing GOD,

70000 men might be cut off by the Pestilence; 1 *Chron.* 21. 1. 2 *Sam.* 24. 15. This Design against the *Lives of Men*, the GRAND Destroyer hath been carrying on, from the beginning, by stirring up *Wars*, *Tumults*, *Insurrections*, *Commotions* and *Confusions*, amongst People, Nations and Kingdoms, by which means *multitudes* of multitudes have fallen in the valley of Destruction, and gone down to the Congregation of the Dead; the *Devil* hath begotten *Pride*, *Pride* hath Created *Wars*, and Wars promoted *Slaughter*, and Destructions; so that it is the true *Mark* and *Character* of Satans Kingdom, that it is Established, Supported, and Propagated by *Malice*, *Enmity*, *Wars*, *Blood*, *Slaughter*, and *Destruction* of Mankind.

PROPOSITION II.

That Satan makes it his business to improve all Opportunities and Advantages, to Exercise his malice upon the Children of Men.

He is an *Indefatigable*, as well as an *Implacable Enemy*: Thus he was willing to represent himself, as appears by his answer

given to the GREAT GOD, when he inquired of him, *Job* 2. 2. *Whence comeſt thou? Satan ſaid from going to and fro in the Earth*, &c. (*i. e.*) Traverſing the Earth, to ſpie out what *miſchief* he could do, againſt the Inhabitants thereof. This is the Argument uſed by the Apoſtle *Peter*, 1 Pet. 5. 8. *Be ſober*, (*i. e.*) be in a Holy Frame, to Attend all Duty; *Be vigilant*, (*i. e.*) be careful to avoid all that Sin which might betray you, *Becauſe your Adverſary the Devil goes about as a Roaring Lion, ſeeking whom he may Devour*; here note we his *ſtrength*, a Lyon; his *Malice*, a Roaring Lion; his *Induſtry*, he goes about; his *End* and *Deſign*, ſeeking whom he may devour: And he exerts his malice, either (1) *Immediately*, or (2) *Mediately*; Of each of theſe briefly.

I. *Immediately* and directly, Operating *in* and *upon* the object by his own power and influence. And indeed his *Angelical Activity* is ſuch, as doth render him capable to *Operate* far beyond Humane Power of Reſiſtance, without any *Inſtrument* whatſoever, whenſoever he hath obtained the Divine Permiſſion, and this he doth

1. Sometimes by *ſudden Injections*, or Suggeſtions working upon the corrupt

principle, or Original Depravity that is in Man. Thus *Satan* is said to have *filled the Heart of Annanias to Lye against the Holy Ghost*, Acts 5. 3.

2. Sometimes by *false Representations*, to the *Eyes*, or only to the *minds* of men, concerning things delightful to the Senses: Of this kind was the Representation of the *Kingdomes of the World*, to our LORD *Jesus Christ*, Mat. 4. 8. Some think it was in a Vision, or *Illusion*, some by *pointing* at the four quarters and in *words* relating the glory thereof; Doctor *Taylor* judgeth the *Devil* offered the *Images*, and representations of them all, *sensibly* and *actually*, in a strange manner, making their Images appear to his *Senses*, and not by vision or *Illusion*, which did not so well agree to the *Perfection* of Christ's mind. But Christ did indeed, see the Images and most glorious Representations of the World and the Kingdoms thereof. And the better to perswade him, that he saw the *things indeed*, he set him on an *Exceeding High Mountain*; I do the rather conceive this to be the manner, because men by *art* can Represent to the *Senses* in a Glass, the Lively Image of a Person or thing, and *Satan* certainly can do it much more; and besides,

ſides, it ſeems hardly ſafe to believe, that the *Devil* was capable, to impoſe upon the *Pure* and ſinleſs imagination of our LORD JESUS CHRIST, by any *Illuſion* whatſoever.

3. Sometimes by *Entring into*, and *Poſſeſſing the Soul of the Man*; bringing him unto *full* Submiſſion, and entire *Reſignation* to his Helliſh Deſigns; thus it is ſaid, *Satan Entred into Judas*, Luk. 22. 3. that is, *Totally* Enſlaved him to his *Authority* and direction. In this manner he Captivates the *whole Soul* in all its Faculties by *Seven* Spirits (*i. e.*) *Fulneſs of Devils*, *Luk.* 11. 26. And this may be, in thoſe that are not *Bodily* Poſſeſſed, and indeed is in a ſort, in all Unregenerate SINNERS, as 2 Tim. 2. 26. *Who are taken captive by him at his Will*; The Greek Word ἐζωγρημένοι there uſed, ſignifies *to Hunt and Catch alive.* The man with all his *Faculties* and *Powers*, are at the Devils *Beck*; and Devoted to his Service.

Secondly, *Mediately by employing ſome of Mankind* or other *creatures*, and he frequently uſeth other *Perſons* or *Things* that his Deſigns may be the more undiſcernable. Thus he uſed the *Serpent* in the firſt Temptation, *Gen.* 3. 1. Now

when he useth *Mankind*, he seemeth to bring in what he intends, in a way of *Familiar Converse* with us Mortals, that he may not be suspected at the bottom of all. Hence he Contracts and *Indents* with *Witches* and *Wizzards*, that they shall be the Instruments by whom he may more secretly *Affect*, and *Afflict* the *Bodies* and *Minds* of others, and if he can prevail, upon those that make a *Visible Profession*, it may be the better Covert unto his *Diabolical Enterprizes*: And may the more readily pervert others to *Consenting* unto his subjection. Thus in Tempters to any Wickedness, but in reference to the *Present* occasion, especially in *Witches*, *Sorcerers*, *Diviners*, *&c.* So far as we can *look* into those *Hellish Mysteries*, and *guess* at the administration of that *Kingdom of Darkness*, we may learn that Witches make Witches, by perswading one the other to *Subscribe* to a Book, or Articles, *&c.* And the Devil, having them in his subjection, by their *Consent*, he will use their *Bodies* and *Minds*, *Shapes*, and Representations, to *Affright* and *Afflict* others, at his pleasure, for the propagation of his *Infernal Kingdom*, and accomplishing his Devised *Mischiefs*, to the *Souls*, *Bodies* and *Lives* of the *Children*

dren of men; yea, and of the *Children of* GOD too, ſo far as permitted and is poſſible.

PROPOSITION III

The Covenant People of God, and thoſe that would Devote *themſelves Intirely to his Service, are the ſpecial Objects of* SATAN's *Rage and Fury.*

He is the malicious Enemy of the Church of God, and of every Member thereof; and that on account of the *Kingdom* of Chriſt that is *Eſtabliſhed*, and the *Ordinances* of the LORD JESUS that are *Celebrated* there; and the *Benefits* that accur to the *Souls* of men, by thoſe *Bleſſed* Inſtitutions, for the *Tranſlating* of them, from the *Power* of Satan unto the *Subjection* of the *Lord Jeſus Chriſt*; the Redeemer of his People, and Head of his Church; hence, when the Church is reſembled to a *Woman*, for Beauty of Holy Profeſſion, *Cloathed with the Sun*, (*i. e.*) adorned with all Sanctifying *Gifts* and Saving *Graces* of the Spirit of GOD, ſhining with utmoſt brightneſs, of the *Faith* and *Order* of the Goſpel, *Rev.* 12. 1. To a *Woman* for *Tenderneſs* and Weakneſs. Yea, and

to a *Woman*, For Fruitfulneſs, being *with Child and ready to be Delivertd*, verſe 2. Then do we find the *Implaeable Adverſary* of Mankind, Repreſented by a *Great Red-Dragon*, verſe 3. (*i. e.*) moſt formidable, both for his Power, a *Great* Dragon, and for his venomous Rage and Fury, A *Red* Dragon; and he is ſet forth, pouring out his Malice againſt her, in a fearful manner, *by a Flood out of his Mouth*, verſe 15. And here we may note two things.

First, *That the more Solemnly, any Perſon or People are Devoted to God, and thence do ſhine with Luſtre of Holineſs, both of Heart and Life, the more vehemently doth Satan Orpoſe, Malign, and Perſecute them.* That which makes him ſo *malicious* againſt the Children of GOD is his accurſed contrariety to the *Image* of God that is *on them*, and the Principle of Holineſs that is *in them*. So that the more *Beauty of Holineſs*, they hold forth in their Converſation, the more violently, and outragiouſly doth he *Oppoſe* them: A ſpecial Inſtance of this we have in *Job*, concerning whom the Searcher of Hearts, did (before his afflictions) give this Teſtimony, that *he Feared God, and Eſchewed evil*, Job 1. 8. Upon the notice whereof, *Satan* ſet himſelf againſt him, to interrupt him *in*, and divert

divert him *from*, that *Sincerity* and *Univerſality* of Obedience, by obtaining permiſſion to bring *Croſſes* and *Afflictions* upon him, in his *Eſtate* and *Children*, *Chap.* 1. And finding him to be *conſtant* in his Reſolution, to Serve GOD Uprightly, aecording to the Teſtimony of GOD himſelf, *Chap.* 2. 3. He pleads for a farther *Permiſſion*, againſt his Perſon, *Chap.* 2. 5. And in the Management of his Deſigns, he did *Transform himſelf into an Angel of Light*, as the Apoſtle ſaith, 2 *Cor.* 11. 14. (*i. e.*) pretend to as much Holineſs in outward Appearance, as the beſt; hence when *the Sons of* GOD, *viz.* the *Angels*, the Eldeſt Sons of GOD by Creation, came to *Preſent themſelves before the Lord*, (*i. e.*) to pay their *Homage unto*, and to receive the *Commands* of their Soveraign LORD, *Satan came alſo among them*, Job 1. 6. Thus alſo by *Seducers* and Falſe Teachers; 2 *Cor.* 11. 13. he inſinuates into the Society of the Adopted Children of GOD, in their moſt *Solemn* Approaches to him, in *Sacred* Ordinances; endeavouring to look ſo like the *true Saints*, and Miniſters of Chriſt, that if it were poſſible, *he would deceive the very Elect*, *Mat.* 24. 24. by his Subtilty; for it is certain, he never

works more like the *Prince of Darkneſs*, than when he looks moſt like an *Angel of Light*, and when he moſt pretends to Holineſs, he then doth moſt *Secretly*, and by conſequence moſt *Surely* undermine it, and thoſe that *moſt Excel* in the Exerciſe thereof

Secondly, *That the more eminent Service, or Office any perſon is employed IN, or called to the diſcharge OF, for the Glory of GOD, and the good of his Church, the more violently doth* Satan *Reſiſt, Withſtand or Oppoſe him.*

In this Context, we have *Joſhua* who was *ordained* to be the High-Prieſt of GOD, a Repreſentative of the whole People, whoſe Office it was, to *Offer Sacrifice* for their ſins, and to *Enter* into the *Holy-place* once a year, with the Blood of Attonement, *Exod.* 30. 10. (being therein alſo a *Type of Chriſt*, the Great *High-Prieſt* of his People) He ſtood before the *Angel*, or Meſſenger of the Covenant of the LORD to *Attend* his *Duty*, and *Diſcharge* his *Office*; and preſently the Devil or *Calumniator*, ſtands up to *Accuſe*, and *Satan*, or the *Withſtander* to reſiſt him; yea, ſuch was the *Subtilty*, *Impudence* and *Enmity* of the Old *Serpent*, called the *Devil* and *Satan*, (all engag'd againſt our Lord Jeſus Chriſt, the *Antitype* of *Joſhua*,) that no ſooner,

was

was he explicitely *Ordained*, to the work he came into the World for, *Mat.* 3. 17. but immediately *Satan* ſets upon him to hinder him, and (if it had been poſſible) to make void the whole Deſign, *Mat.* 4. 1. to the 11th. Thus alſo we find *Paul*, the Apoſtle of our Lord Jeſus Chriſt, (who was ſo *Laborious*, and *Indefatigable*, in the Work of the Goſpel, 1 *Cor.* 15. 10. complaining of *Satans* putting *Impediments* or *Diſcouragements* in his way of coming to the *Theſſalonians*, 1 Theſ. 2. 18. *Wherefore we would have come unto you (even I* Paul*) once and again, but Satan hindred us:* Partly by Perſecutions, raiſed againſt him, and the *Lying in wait of the Jews*, mentioned, *Acts* 20. 19. And again, *Chap.* 23. 16. as a *Diſcouragement* to him, partly by Raiſing *Troubles* in other Churches, and thereby finding *Paul* other Buſineſs, as an *Impediment* to his Serving them. Thus *Satan* ſtill is, and will be, the Oppoſer of the *Faithful* and *Fervent* Officers of the Church, to the end of the World; and ſo I paſs to the next Propoſition.

PROPOSITION IV.

That in all Satans Malicious Deſigns, and Operations, he is abſolutely Bounded!

and Limited, by the Power and Pleasure of the Great and Everlasting GOD, the LORD JEHOVAH.

That is the Title given to God the Father in our Text, and although many times particularly applyed to GOD the FATHER, yet is comprehensive of all the Persons in the *Godhead*, and especially, relating to the Execution of the Eternal Purposes of Grace, and Good Will to the Elect, for *Opera Trinitatis ad Extra, sunt indivisa & indistincta. Polan. Syn.* Here then are two of the Persons in the *Ever Blessed Trinity*, mentioned, each under the Title of JEHOVAH, the LORD the SON, making use of the Soveraign *Name* and *Authority*, of Jehovah the FATHER, *The Lord Rebuke thee O* Satan, *the Lord that hath Chosen Jerusalem Rebuke thee.*

Now Election, is *Primarily* ascribed, to the Eternal Purpose, and Soveraign Pleasure, of *GOD the Father* in concurrence with *GOD the Son* and *GOD the Holy Ghost*, These Glorious Divine Persons, *Coequal, Coessentinl*, and *Coeternal*, do hold *Satan*, in the chain of their absolute Power and Soveraignty being able at their pleasure, with a word

word of rebuke, to *Remand* and *Reſtrain*, yea totally to vanquiſh and Suppreſs him, in his moſt outragious *Efforts* of malice, againſt the Children of Men, or Servants of the *MOST HIGH GOD*. This is preſented to us in that Expreſſion uſed in our Text. The *LORD REBUKE* thee, the Hebrew word גער uſed here, ſignifies to rebuke, not only in *Word* but in *Deed*; *Cum Poteſtate Objurgare*, to rebuke with Power, ſo as totally to *Pubdue*, and *Suppreſs*, thus it is uſed, Pſ. 9. 6. *Thou haſt rebuked the Heathen*, (*i. e.*) ſuppreſſed their Power, and Rage, even to their utter deſtruction, as in the next words, *thou haſt Deſtroyed the Wicked, and put out their Name for ever*, the words then, *the Lord Rebuke thee*, Import.

Firſt, *Authority of Office, to reprove and rebuke*, *Titus* is directed, *Ch.* 1. 13. *Rebuke them ſharply*, (*i. e.*) by virtue of thine Office Power, and Authority, thus their *Lord* and Maſter Rebuked the *Heat* and *Raſhneſs* of his Diſciples, Luke 9. 54, 55. *But he turned and Rebuked them and ſaid, ye know not what manner of Spirit ye are of.*

Secondly, *Rebuking* imports, putting to *Shame*, in ſenſe of *weakneſs* in arguing, or diſputing; *Jude* 9. ——*brought*

moſt

not railing accusation; but made the *Grand Railer* ashamed by saying, the *LORD Rebuke thee*, or Confound thee in thy Argument.

And (Thirdly) it imports *Checking and putting to silence.* Luke 19. 39. *Master Rebuke thy Disciples*, (*i. e.*) Put them to silence, Thus it belongs to the Soveraignty of the blessed Jehovah, One God in Three Persons, with Authority to *rebuke Satan*, to Shame him in his Accusations, and to *Silence* his Clamours against the Servants of God. And that will appear, if we consider three things.

(First) *The Great God the Eternal Jehovah, did at first Create him by his Power*, He made him in a glorious state of *Happiness*, and perfection of *Holiness*, in the beginning of time; when the innumerable company of Angels were made *in* and *with* the highest Heavens, *to do his Pleasure* Ps. 103. 20, 21. And although, the Apostate Angels that fell by Rebellion, *are Reserved in Chains*, &c. Jude ver. 6. Yet our Saviour tells the Devil Mat. 4. 10. Thou shalt worship the Lord *thy God*, &c. Therein not only testifying his own Son-like subjection to God his Father, and stedfast

Resoluti on

Reſolution, to exalt his Glory, againſt all manner of Temptations, but alſo thereby, putting Satan in mind, that even He and all other Creatures, are bound to worſhip GOD, their Soveraign Lord and Maker, and thence that the Devil ought to worſhip the Lord Jeſus who was truly and Eſſentially GOD his Creator. For ſurely he is even the Devils GOD by Creation, in which he was made a *Glorious Angel*, but he made himſelf by Tranſgreſſion an *Horrible* Devil.

(Secondly) The Soveraign Power, of the Great God to rebuke Satan, appears, *In that he doth Manage and Overrule, all his Motions and Operations, to ſerve his own moſt Holy Ends, and to advance his own Glory in the winding up.* Angelical natures are very *active*, and as the *Bleſſed Angels*, are very diligent in ſerving GOD, and miniſtring *for the good of the heirs of Salvation*, Hebr. 1. 14. So the *curſed Devils*, are full of Subtile contrivances, Malicious deſigns, and Diabolical operations, for the diſhonour of GOD, the ruine of Mankind, and injuring the Heirs of Promiſe, to the uttermoſt of their Permiſſion and Abiſity.

But what the Wiſe man ſaith, wiſely and

and Truly concerning the *Devices* of man, is every way true of the *Designs* of *Satan*, Prov. 19. 21. *There are many devices in a mans Heart, but the Counsel of the Lord it shall stand*, (*i. e.*) totally to *Defeat* the accomplishment of them, or to *Over-rule* the issues, effects and consequences of them to his own Glory. Thus the GREAT GOD, doth many times out-do *Satans Politicks*, and over-shoots him in his own bow, making that which he designed, as means to *Prevent* the good of the Church, appear to be a most proper medium to *Promote* the *Benifit* thereof, according to his *Blessed will* and Counsel, who can say concerning his own *most Holy* Designs; and be as good as his word, in despight of *Men* and *Devils*, Isa. 46. 10. *My counsel shall stand, And I will do all my pleasure.* This will appear, if we consider the *Pernicious* designs, and *Malicious* methods of *Satan*, in order to the Crucifixion of our LORD JESUS, and the *End* he aimed at in his being cut off; and how in a Stupendious manner; all was over-ruled, to accomplish *Gods Eternal Purposes*, in the Salvation of his Elect.

Briefly then, The *Devil finding nothing in him*, (as our Saviour saith, *John* 14. 30.) on which to fix any Temptation, whereby

whereby he might Stain him in his Holineſs; or Pervert him from his Obedience; but was totally overcome, and Routed, in a ſingle Conflict with the *Captain of our Salvation*, Mat. 4. 1, to 11. He is reſolved to proſecute another deſign, even the taking away his bodily life, in order whereunto *He Entred into Judas Named Iſcariot one of the Twelve.* Luke 22. 3. Who preſently went and ſet himſelf to take opportunity to betray him, *v.* 6. Then *Satan* ſtirred up the *Envy* of the people, to deliver him to the Judgment, *Mat.* 27. 18. Brought in *Two falſe Witneſſes* againſt him; *Mat.* 26. 60. Moved *Herod*, and *Pontius Pilate* Gentiles, to condemn him, and therein gratifie the *Wicked people of Iſrael*, that were gathered together, *Acts* 4. 27. And (to compleat the *Diabolical Tragedy*) Inſtigated the People, with *Wicked hands* to Crucifie him. *Acts* 2. 23. And after his *Burial*, they endeavour to prevent his *Riſing again*, or removal out of the Sepulcher (as they pretended) by ſetting a Guard about it, rolling a *Great ſtone* upon it, and *ſealing it*, to make it unalterable; *Mat.* 27. 66, *&c.*

SATAN then had thus far *gained* the Point, and prevailed in his *Helliſh* deſigns

deſigns, againſt the Life of the *Man CHRIST JESUS*; yet in all this proceſs he had neither *broken* the Chain by which the GREAT GOD holds him, nor could he (in the leaſt) *overſtrain* one link thereof; nor yet deviate *one inch* from the methods determined, and traced out, by the *Purpoſe* of the *Eternal God* in any one ſtep or intreague of this whole affair: But in ſpight of all the *Malice, Power and Policy* of *EARTH* and *HELL*, it came to paſs in every particular paſſage thereof, as the *Hand* of *GOD* diſpoſed, in the Courſe of his Providence: According as his Counſel *Fore-determined ſhould be done*, Acts 4. 27. 28. As alſo, *Acts* 2. 23. Hitherto we may obſerve, how *Satans plot* and project, ſeemed to be agreeable, (though againſt his Will) to the *Purpoſe*, and Eternal Counſel of the *Bleſſed* GOD: But in the Ends and Iſſues propoſed, Behold how vaſtly (even *Toto Cœlo*) they differ! For Inſtance, *Satans Deſign* herein was to cut off the *hopes* of the Sons of Men, as to *Redemption* and Salvation by the *Man Chriſt Jeſus*, 1 *Tim.* 2. 5. That ſo the benefits of the *New Covenant*, of which he was the *ONE*, and Only MEDIATOR, might utterly fail, and

poor

Poor Miſerable man, might again fall, *Fearfully*, *Fatally*, and *Irrecoverably*, *into the hands of the* LIVING GOD, Heb. 10. 31. And by the *Infinite weight* of his vindictive Juſtice be cruſhed down to the *Nethermoſt Hell*: But on the other hand, GOD's *deſigns* was far otherwiſe, even by the Deep *Humiliation*, and Death of the Man Chriſt on the Croſs, to produce ſuch Effects as theſe, *Namely* that Man's *Redemption* might be wrought out and *Finiſhed*, John 19. 30. *Peace made by the Blood of his Croſs*, betwixt an offended God, and ſinful man. Eph. 2. 14, 16. Sinners *Redeemed from the Curſe of the Law*, by Chriſt's being made *a Curſe for them*, Gal. 3. 13. And be made *Heirs of the Bleſſing*, v. 14. A number of loſt Souls, *Bought with a Price* from the Bondage of *Satan*, and Power of Sin, to be Inſtruments of Glorifying God, in their *Bodies* and *Spirits which are Gods*, 1 Cor. 6. 20. In a word; that the Eternal Power and God-Head of the LORD JESUS, (*the Bleſſed Seed of the Woman*, according to his Humane Nature) might appear in a Fatal wounding and *Bruiſing* the Head of the *Old Serpent*, Gen. 3. 15. And a final Deſtruction of *Death*, and him that had the *Power of Death*, that

that is the Devil, Heb. 2. 14. And no leſs eminent, is the Soveraign Wiſdom and Power of God, in over-ruling this *Tragical* Scene of *Diabolical Malice*, in the Glorious Conſequences thereof, *viz. Looſing the pains of Death*, by which it was *Impoſſible* the LORD JESUS ſhould be held, *Acts* 2. 24. *Raiſing* him from the Dead, *v.* 32. That having Conquer'd *Death*, *Hell*, and *Satan*; and ſpoiled *Principalities and Powers*, *openly triumphing over them*, Col. 2. 16. He might appear to be the *Author of Eternal Salvation*, *to all them that obey him*, Heb. 5. 9. And having *Humbled himſelf to death*, *even the Death of the Croſs*, Phil. 2. 8. Might by GOD the FATHER, *be highly Exalted*, verſe 11. And aſcending on high, might *Lead Captivity Captive*, Pſal. 68. 18. Eph. 4. 8. And ſet down at the *Right Hand of the Majeſty on high*, Col. 3. 1. *Far above all Principalities and Powers*, Eph. 1. 21. *Expecting*, *until all his Enemies be made his Foot-ſtool*, Heb. 10. 13. Until the day be come; in which he ſhall appear *in Power and great Glory*, Mat. 24. 30. To judge the *Quick* and the *Dead*, at his *Appearance and his Kingdom*, 2 Tim. 4. 1. *Thus Thus*, did the *Ever Bleſſed God*, Over-rule the

Grand.

Grand Project of the Old Serpent againſt the Saviour and Salvation of his Elect, bringing his miſchievous Devices, upon his own pate, to his utter Amazement and Confuſion for ever. And ſince the Salvation of us ALL, is ſo much concerned therein, this may excuſe my ſo free and large dilating upon the Deſcription thereof. Thus is Satan under the Limitations of God's Soveraignity in all his Operations which yet farther appears.

Thirdly. In that *God will Judg and Sentence him at laſt, unto Eternal Punſhment.* Satan is now but Gods *Inſtrument*, as all other Creatures are; and it is the Property of an Inſtrument, to be Abſolutely ſubſervient to the Pleaſure of the principal *Agent*, or *Efficient*; when therefore the GREAT GOD hath uſed him for a while, to ſerve his own moſt Holy Deſigns, in the World, by the Trying of his People, and the *Judicial Blinding*, and hardening of *Obſtinate* and *Impenitent* Sinners unto their Eternal Deſtruction: When the day is come, in which he hath *Appointed to Judge the World by Jeſus Chriſt.* Acts 17. 31. Then ſhall that Old *Serpent*, called the *Devil* and *Satan*, be

be Judged, Sentenced, and Confined to those *Everlasting Torments prepared for Him*, and together with him, for all such Miserable, and accursed Souls as have here been Deluded and Ensnared by him. As appears by that dreadful Definitive Sentence, that shall then be pronounced, by the GREAT KING, in the Day of his Wrath, and Revelation of his Power, *Mat.* 25. 41. *Go ye Cursed into Everlasting Burnings prepared for the Devil and his Angels.* If therefore GOD Created him; Overrules all his Operations; and shall at last Judge him to Eternal Destruction, then it will follow, he is alwaies absolutely Bounded and Limited, by the same Soveraignity of GOD, which sets bounds to the Sea permitting it so far, *Hither to shalt thou go*, and prohibiting it from going any farther, *and here shall thy proud Waves be stayed*, Job 38. 11. The like limitations *Satan* had, in his permission concerning *Job*, as in *Chap.* 1. 12. & 2. 6. And he could in no degree, exceed the limits of Gods Power and Pleasure, notwithstanding all his Malicious Inclinations thereunto.

PROP.

V. PROPOSITION.

That *Whenſoever, God hath declared a Perſon or People, to be in Covenant with Him, as the Objects of his Special mercy and Favour, he will aſſuredly and ſhortly, Suppreſs the malice of Satan, however violently engaged againſt them.*

To Explain this Propoſition, we may conſider the Arguments uſed in the Text, to *Repreſs* Satan's importunity and *Magnify* God's Mercy, which are Twofold,

Firſt, *God's Free-Love, ſet on them from Eternity*, in that Expreſſion, *The* LORD *that hath Choſen Jeruſalem*, &c.

Secondly, *HIS particular favour, in delivering* Joſhua *and them from the Babyloniſh Captivity.* Is not this a Brand pluckt out of the Fire?

Of each of theſe a few Words.

Firſt, *Gods free love From* Eternity, *placed on his Covenant people.* The Lord that hath choſen *Jeruſalem*, &c. God at the firſt, choſe the ſeed of *Abraham*

braham, *Isaac* and *Jacob*, to be a People to himself, above all the Nations of the Earth, *Psal.* 105. 6. And Avouched them to be *His peculiar People*, Deut. 26. 16. He chose the land of *Judea*, to be the place of their abode, and there he chose the City of *Jerusalem*, or the *Vision* of *Peace*, as the name signifies, in which his People might enjoy Peace and Quietness; after their Travails, Toils and Troubles in the Wilderness, where the *Thrones of Judgment* were established, Psal. 122. 5. Where also the Temple was builded, and the Worship and Ordinances of GOD, Celebrated, and the tokens of Gods presence were placed. So that Audience, and Acceptance of prayers, might be expected, when offered *towards this City and House*, 1 Kings 8. 44. Hence by a Metonymie of the City, put for the inhabitants, it notes the People of *Jerusalem*, and by a *Synechdoche* of the part for the whole, implies *That* whole People which was in Covenant with GGD in those days, which did also figuratively represent, the Evangelical Church, the Heavenly *Jerusalem*, *Heb.* 12. 32. Now Chooſing is an act of Freedom and Liberty in GOD; and a Testimony of Love

and

and Mercy, to ſuch as are Choſen; by which he is inclined to help them in Miſery.

Secondly, HIS Particular Favour, in delivering *Joſhua* and *them*, from the Babyloniſh Captivity, *Is not this a Brand*, &c. Where GOD hath begun to ſhew ſpecial favour, he will compleat, it in oppoſition to *Earth* and *Hell*. As he ſaid, ſo the Lords People find it, *GOD is not a Man that he ſhould Lye*, Numb. 23. 19. (i. e.) as to his Promiſe, nor that he ſhould fail in his Providence, to carry on thoſe works, in which he hath made ſuch Bleſſed beginnings, *Is not this a brand pluckt out*, &c. (i. e.) with an holy pitty reſcued, when all on a light fire, now CHRIST is brought in, uſing this argument in his Interceſſion for his People, who in imitation of him may alſo uſe it for themſelves, and it ſeems thus to be framed (*q. d.*) KNOW O *Satan*, GOD the FATHER, hath begun to own *Joſhua* and the People, in their deliverance in part, and that may encourage them to expect all that remains, for the LORD will perfect what concerns them, and will not *forſake the works of his own Hands*, *becauſe*

because His Mercies endure for ever. Psal. 138. 8. The force of argument then, for clearing the Proposition lyes in these Two Assertions.

First, GOD in choosing *Of* and Covenanting *With* a Person or People, doth engage all his Glorious Attributes, for their good as the matter doth require. When he Declareth he will be their GOD. all his Sufficiency and Efficiency, is for them, (*i. e.*) to the utmost of what he hath Engaged by Covenant: Hence his Negative, Positive, and Relative Attributes, do recommend him as a proper Object of Faith, for present help to his People in time of Trouble, Psal. 46, 1. So that humble Reminding him of his Covenant, doth in its own Nature prevail with him to exert His *Wisdom*, *Power*, *Goodness*, *Truth* and *Faithfulness*, &c. in a proportionable degree, to Relieve the Distressed; as their occasion doth or may require: *For he Remembred his Covenant, and Repented according to the Multitude of his Mercies*, Psal. 106. 45.

Secondly, *Where GOD hath given some Experience of his Mercy, it is to be used as an Argument to prevail with him,*

for

for what we may further ſtand in need of. Thus in the Text, *Joſhua* is as a Brand pluckt out of the Fire, and therefore may *Depend* on it, to be Eſtabliſhed in the *Prieſthood*, and Owned accordingly. Thus then the ſcope of the Propoſition is cleared up, *viz.* When God hath taken a perſon or people into Covenant, and ſhewed them ſpecial Favour, *The Gates of Hell* (as our Saviour ſaith, Mat. 16. 18.) *ſhall Never prevail againſt them.* Laſtly,

PROPOSITION VI.

The GREAT GOD, doth manage all his deſigns of Mercy to his People, under the Goſpel diſpenſation, in and through the Mediator.

The very Tenure of the Goſpel Covenant, is ſuch; and the Terms thereof, are ſo *Methodized*, as to introduce a neceſſity of depending on a *Mediator.* The whole Tranſaction of the *Goſpel Covenant*, betwixt the GREAT GOD, and Fallen Man, is by the *Mediator*; hence it is on better Termes, than the Covenant of Works, *Heb.* 8. 6. Under the New Covenant, all Addreſſes *To* God, are by the Mediator,

Heb. 4. 15, 16. and all Communications of Grace *From* God, are by the Mediator, *John* 1. 16. Here then three things are briefly to be considered.

First, JESUS CHRIST is *appointed according to the method of the Covenant of Grace, to be the only Mediator betwixt God and Man*, 1 Tim. 2. 5. *For there is ONE GOD, and ONE MEDIATOR, betwixt GOD and Man, the Man Christ Jesus.* And He is the *Mediator of the New Covenant*, Heb. 12. 24. To his *Mediatorial Office*, is to be referred; His *Intercession* with GOD *the* FATHER, for all Good to his Elect; which he *Ever Liveth* to Discharge, *Heb.* 7. 25. By *Him* our Prayers *Ascend* to GOD, *Heb.* 4. 14. By *Him* all Answers of Grace from GOD *Descend* to us. Hence he promiseth, *Whatsoever ye shall ask the Father in my Name, he will give it*, John 16. 23.

Secondly, In the Management of this Office, He is invested with *Kingly Power.* He is a KING for *Dignity*, Psal. 2. 6. A KING for *Authority* of Government: KING of KINGS, *and* LORD of LORDS, *Rev.* 19. 16. *A King for Judgment*, All Judgment is *Committed* unto Him, *John* 5. 22. And it

it ſhall finally be *Managed* by Him, *Mat.* 25. 34, & 41.

Thirdly, *It is one ſpecial Adminiſtration of* CHRIST's Mediatorial Kingdom, to *Oppoſe. Suppreſs*, and *Deſtroy the Kingdom and Power of* Satan, *that Grand Enemy of the Souls, and Salvation of Men.* Betwixt CHRIST's Kingdom and *Satans* Kingdom, there is a direct *Contrariety* and Oppoſition: Now *Contraries* do mutually endeavour to *Overcome* each other, and bring them to Nought. Hence, when CHRIST's Kingdom goes up, *Satans* muſt go down; on this ſpecial Errand, our Saviour is ſaid to come into the World: *For this the Son of God was manifeſted, that he might deſtroy the Works of the Devil*, 1 John 3. 8. He was Incarnate, not only to *Oppoſe* his moſt *Secret Inſinuations* and Temptations; but to *Over power* his moſt *Violent motions*, and hoſtile Invaſions, when he ruffles in; the Titles of the *God of this World* 2 Cor. 4. 4. And the *Prince of* this World, who is by CHRIST *Diſmantled* of his Dignity, and *Caſt out* of all his Power and Dominion, which he had over the Children of Men, *John* 12. 31. The Reaſon is, by CHRIST's Execution of his *Kingly Office* in Heaven, Satans Power is

Suppressed, and the *Prince of this World is judged*, John 16.8. (*i. e.*) *Condemned* to Lose all his Authority, that His Kingdom may be no more; such then *Was* and *Is* the *Divine Authority* and Power of CHRIST-MEDIATOR; that he could have *Rebuked*, and Totally *Vanquished* Satan by his own Power, *Who is over All God Blessed for ever*, Rom. 9. 5. But was pleased rather, to *Magnify* his Mediatorial Capacity, presenting it to us, as a blessed Rule to direct us in our Addresses to GOD; the Name and Merits of the LORD JESUS, being so Acceptable with the FATHER, because every way corresponding with his Designs of Grace to the Souls of men Revealed in the Gospel.

The APPLICATION of this Doctrine to our selves remains now to be Attended.

USE I.

And First, *Let it be for solemn WARNING, and Awakening, to all of us that are before the Lord at this time, and to all other of this whole People, who shall come to the Knowledg of these direful Operations*

rations of Satan, which the HOLY GOD *hath permitted in the midſt of us.*

The LORD doth Terrible things amongſt us, by lengthening the Chain of the *Roaring Lyon*, in an Extraordinary manner; ſo that the *Devil is come down in Great Wrath*, Rev. 12. 12. Endeavouring to ſet up his *Kingdom*, and by Racking Torments on the *BODIES*, and Affrightning Repreſentations to the *Minds* of many amongſt us, to Force and Fright them to become his Subjects. I may well ſay then, in the Words of the Prophet, Mich. 6. 9. *The LORDS Voice Crieth to the City*, and to the Country alſo, with an Unuſual and Amazing Loudneſs, *and the Man of Wiſdom* (or Subſtance) *will ſee his Name: Hear ye the Rod and Who hath appointed it.* Surely it warns us, to *Awaken* out of all Sleep, of *Security* or *Stupidity*; to Ariſe, and take our Bibles, turn to, and Learn that Leſſon, not by *Rote* only, but by *Heart*, 1 Pet. 5. 8. *Be* SOBER, *be* VIGILANT; *becauſe your Adverſary the* Devil, *goes about as a* ROARING LYON, *ſeeeking whom* amongſt you he may *Diſtreſs*,

Delude, and *Devour*. And let this Warning have ſuitable Impreſſions on us all.

Firſt, According to our Spiritual State, reſpecting our *Regeneracy*, or *Unregeneracy*: And therefore,

1. Let *Regenerate Souls*, that are in good hope of their Intereſt in GOD, and his Covenant, ſtir up themſelves to *Confirm* and *Improve*, *that Intereſt to the Utmoſt*. Under ſhaking Diſpenſations, we ſhould take the faſter hold of GOD by Faith, and cleave the cloſer to him, that *Satan* may not, by any of his Devices or Operations, draw us from our ſtedfaſtneſs of Hope, and Dependance on the GOD of our Salvation. We would hope we are Intereſted in the Everlaſting Covenant of GOD, and Delivered from the *Raging* Tyranny of the *Roaring* Lyon. It is good to be ſure, and too ſure we cannot be at any time, much leſs at ſuch a time as this: That it may appear before *Angels* and *Men*, that we are Choſen unto Salvation by the GOD of *Jeruſalem*, and are accordingly *Devoted* to him and to his ſervice in an *Unviolable Covenant*, againſt which the Gates of *Hell* ſhall never have any power. And the clearing up that we are in Covenant with

with GOD, is a Sovereign *Antidote*, againſt all Attempts of *Satan*, to bring us into Covenant *with* him or ſubjection *To* him. And in order to this, let us be Awakened.

Firſt, *To put our ſelves upon Faithful and Thorow* Tryal *and* Examination, *what hath been amiſs.* We all, even the Beſt of us, have by ſin a hand and ſhare, in *Provoking* GOD thus to let *Satan Looſe*, in an unuſual Manner, WHO *can ſay he is Clean?* This is a time then, for *Solemn-Self-Examination.*

In this time of *Sore Affliction*, there ſhould be great *Searchings of Heart*, as there was for the *Diviſions of Reuben*, Judg. 5. 19. GOD is a GOD of Wiſdom, A *Righteous* and *Holy* GOD, and he never Afflicts the People of his Covenant without a *Cauſe*, and *that Cauſe* is always Juſt: We ſhould go as far as we can in the Search, by the Light of Conſcience, Conducted by the *Rule* of the Word, and when we can go no farther, we ſhould Pray that Prayer of *Job*; Chap. 10. 2. *Do not Condemn me; ſhew me wherefore thou Contendeſt with me.* Yet was he Upright, and (even in GOD's Account;) *One that Feared* GOD, *and Eſchewed Evil* Chap. 1. 8. The like Prayer *David* makes, Pſal. 139. 23, 24. *Search me*

Oh GOD, and know my Heart, try me and know my thoughts. And see if there be any wicked way in me, &c. Thele malicious operations of *Satan*, are the ſoreſt afflictions can befal a perſon or people: And if under the Conſideration of *Grievous* Calamities, upon the People of GOD, the Nations round about, will *Inquire* with amazement *after the Cauſe:* Then ſurely the People themſelves, ought ſtrictly to Examine, as Deut. 29. 24. *What meaneth the heat of this Great Anger?* And to the making this Improvement of remarkable Afflictions, we are *directed* by the Example of the *Church*, Lam. 3. 40. *Let us Search and Try our ways, and Turn again unto the Lord.* Which leads to the ſecond thing.

2. Add then to the former, *True and Unfeigned Reformation, of whatſoever appears to be the Provoking Evils we fall into.* He or They that to *Serious Examination*, (which muſt be ſuppoſed to include *Hearty Confeſſion* of what hath been done amiſs) Adds *Thorow Reformation*, may only hope to obtain Pardoning Mercy at the Hand of God, *Prov.* 28. 13. And may it not be ſaid, even to the *Pureſt Churches*, as he ſaid to them, 2 Chron. 28. 10. *But are there not with You, even with You,*

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Sins againſt the LORD *your God.* And certainly, no *Provokings* are ſo Abhorred of the Lord, as thoſe of *his Sons* and *Daughters*, *Deut.* 32. 19. This Returning and Reforming then, is the Duty *Required* of, and *Preſſed* upon *Iſrael*, or the viſible Covenant People of God, when by ſin they had *departed from* him, Hoſea 14. 1. O ISRAEL, *Return unto the Lord thy God, for thou haſt fallen by thine Iniquity.* Hence the neglect of this Returning, in thoſe that are under many and great Afflictions, is very diſpleaſing unto God, Amos 4. 11. *And ye were as a Firebrand pluckt out of the Burning, yet have ye not returned unto me, ſaith the Lord.* Inſomuch, that *obſtinate perſiſting*, in the neglect of it after *Frequent Warnings*, provokes the Lord to puniſh thoſe that are guilty thereof, *Seven and ſeven times more*, Lev. 26. 23, 24. If we would then, *avoid* the Diſpleaſure, and *obtain* the Covenant Favour of GOD, we muſt both in Profeſſion, and Practice, fall in with the Example, of the formerly Degenerous, but afterwards Reformed *Ephraim*, Jer. 31. 18, 19. *Turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was turned, I Repented, and after that*

I was instructed, I smote upon my Thigh, &c. Then, and not till then, will the *Bowels of the LORD, be turned within him, and his Repentings kindled together for us.* Now that our Reformation may be unto Divine Acceptation, it must be,

First, *Personal* and particular. (*In Universalibus latet Dolus*) We commonly say, *that which is every Bodies work, is no Bodies work.* Every one is Guilty, in the *Provocation*, and therefore every one should apply themselves to *Reformation.* Every one of us should set our selves to do our *Own Duty*, and Repent of our *Own Sins.* There is an inclination in the best, to Charge the *Sins of others*, as the procuring cause of GOD's Judgments, and to reflect severely on the *Pride*, *Lukewarmness*, *Covetousness*, *Contention*, *Intemperance*, and *Uneven Conversation* of others; but we can hardly be brought, to smite upon our *own Breast*, and say, *What have I done?* Unless we be, in particular *Charged*, and *Convicted*, as *David* was by the Prophet *Nathan*, in 2 Sam. 12. 7. *Thou art the man.* Thou art he (*q. d.*) that art concerned in this Provocation by thy Transgression.

Secondly, *Reformation*, (by which we may

may clear up, that we are the Covenant People of God) must be *Universal.* We must turn from *All* and *Every* sin which hath been *Committed*, and apply our selves to the *discharge* of *Every* Duty, which hath been *neglected.* We must have no sinful Reserves, as he, 2 Kings 5. 18. *In this thing pardon thy Servant*, &c. He was Convicted it was a *Sin*, that needed *Pardon*, and yet would fain be Excused in the Commission thereof. Thus *Junius*, and *Trem.* and the *Dutch* Annotators translate it, and *Pisc.* Interprets it of his desire to continue in that Office, which he could not with good Conscience discharge. Though some Learned and Judicious understand it as a craving of pardon for what he had therein done amiss in time past. In short, so far as we are guilty of *Reservations* in our Reformation, so far will there remain a *Cloud* upon the Evidences of our *Covenant Interest* in GOD *that hath Chosen Jerusalem.* This to Regenerate Souls. Secondly then

Let *Unregenerate Sinners, be* warned *and* awakned, to *get out of that Miserable State of sin, and consequently of subjection to* Satan, (*That* Tyrannical, Implacable, and Indefatigable, Enemy

of

of *Souls*) *in which you are.* O break off your ſins by Repentance, and your Iniquities by a ſaving cloſure with the LORD JESUS CHRIST, for *Juſtification*, *Sanctification* and *Salvation*, That ye may be delivered, from the Power, and Dominion of *Satan*, under which you are enſnared, to do his will, altho' utterly croſs to the will of GOD, and may be *Tranſlated*, into the Kingdom of the Lord Jeſus; the *Dear Son of God*, and Bleſſed Saviour of the Souls of men, *Col.* 1. 13. Being by infinite mercy, *Recovered* out of the ſnare of the Devil, who are (now) taken Captive by him at his will. 2 Tim. 2. 26. *Awake, Awake* then, I beſeech you, and remain no longer under the Dominion of that *Prince of Cruelty* and Malice, whoſe Tyrannical Fury, we ſee thus exerted, againſt the *Bodies* and *Minds* of theſe afflicted perſons. Surely no Sinner in this Congregation, who is *ſenſible* of his Bondage to *Satan*, that cruel (and worſe than Egyptian) *Task-maſter*, and *Tyrant*, can be willing, to continue quietly, in ſubjection to him one day or hour longer. Thus much in reſpect of the Spiritual State of men.

Secondly, This *Warning* is directed

to all *manner of perſons*, according to their condition of life, both in *Civil* and *Sacred* Order: Both *High* and *Low*, *Rich* and *Poor*, *Old* and *Young*, *Bond* and *Free*. O let the obſervation of theſe amazing Diſpenſations of GOD's unuſual and ſtrange Providence, *quicken* us to our *Duty* at ſuch a time as this, in our reſpective *Places* and *Stations*, *Relations*, and *Capacities*. the GREAT GOD, hath done ſuch things amongſt us, as *do make the Ears of thoſe that hear them to Tingle*; Jer. 1. 3. and ſerious Souls, are at a *loſs* to what theſe things *may grow*; and what we ſhall find to be the end, of this dreadful viſitation, in the permiſſion whereof the *Provoked* GOD *as a Lyon hath Roared; who can but Fear? The LORD hath ſpoken, who can but Prophecy?* Amos 3. 8. The Loud *Trumpet* of God, in this Thundering Providence, is *Blown in the City*, and the Eccho of it, heard through the *Country*, ſurely then, the *People* muſt, and ought to be afraid, Amos 3. 6.

USE II.

Let it be for DEEP HUMILIATION, *to the people of this place, which is in*

ſpecial

special under the Influence of this Fearful Judgment of GOD. The *LORD* doth at this day, manage a great controversy with You, to the astonishment of your selves and others, You are therefore to be deeply humbled, and sit in the dust Considering.

First, *The signal hand of God, in singling out this place, this poor Village, for the first seat of* Satans *Tyranny*, and to make it (as 'twere) the Rendezvous of Devils, where they *Muster* their infernal forces appearing to the afflicted, as coming Armed, to carry on their malicious designs, against the Bodies, and if God in mercy prevent not, against the Souls of many in this place. *Great Afflictions*, attended with Remarkable Circumstances, do surely call for, more than ordinary degrees of Humiliation.

But Secondly be humbled also, *That so many Members of this Church, of the* LORD JESUS CRHIST, *should be under the Influences of* Satans *malice, in these his Operations*; some as the Objects of his Tyrranny, on their Bodies to that degree of *Distress*, which none can be sensible of, but those that see and feel it, who are in the mean time also, sorely distressed in their Minds,

by

by frightful Repreſentations, made by the *Devils* unto them. Other profeſſors, and viſible Members of this Church, are under the awful *Accuſations*, and Imputations of being the *Inſtruments* of *Satan* in his miſchevious actings. It cannot but be matter of deep humiliation, to ſuch as are Innocent, that the Righteous and Holy GOD, ſhould permit them to be named, in ſuch pernicious and unheard of practices, and not only ſo, but that HE who cannot but do right, ſhould ſuffer the ſtain of ſuſpected Guilt, to be as it were *Rubbed on*, and *Soaked in*, by many ſore and amazing Circumſtances; and it is matter of ſoul abaſement, to all that are in the Bond of GOD's Holy Covenant in this place, that *Satans* ſeat ſhould be amongſt them, where he attempts to ſet up *his* Kingdom, in oppoſition to *Chriſt*'s Kingdom, and to take ſome of the Viſible Subjects of our LORD JESUS, and uſe at leaſt their ſhapes and appearances, inſtrumentally, to *Afflict and Torture*, other Viſible Subjects of the ſame Kingdom. Surely his deſign is, that CHRIST's Kingdom, may be *Divided againſt it ſelf*, that being thereby weakened, he may the better take Opportunity to

ſet

ſet up his own *Accurſed powers* and Dominions. It calls aloud then, to all in this place, in the Name of the Bleſſed JESUS and words of his Holy Apoſtle; 1 Pet. 5. 6. *Humble your ſelves under the mighty hand of God*, thus lift up in the midſt of you, *and he ſhall Exalt, Save, and Deliver you, in due time.*

USE III.

It is matter of *TERROR, Amazement*, and *Aſtoniſhment, to all ſuch wretched Souls* (If there be any here in the Congregation, (and God of his infinite mercy grant that none of you may ever be found ſuch) *as have given up their* Names, *and* Souls *to the Devil*: Who by Covenant *Explicite or Implicite*, have bound themſelves to be his Slaves and Drudges, conſenting to be Inſtruments, in whoſe ſhapes, he may Torment and Afflict their Fellow-Creatures (even of their *Own kind*,) to the amazing and aſtoniſhing of the ſtanders by.

I would hope, I might have ſpared this Uſe, but I deſire (by divine aſſiſtance) to declare the whole Counſel of God; and if it come not as *Conviction* where it is ſo, it may ſerve for

for *Warning*, that it may *never* be ſo: For it is a moſt dreadful thing to conſider, that any ſhould change the *Service* of GOD, for the *ſervice* of the *Devil*, the worſhip of the *Bleſſed* GOD for the worſhip of the *Curſed Enemy*, of GOD and *Man*. But Oh! (which is yet a thouſand times worſe) how ſhall I name it? If any that are in the *Viſible Covenant* of God, ſhould break that Covenant, and make a *League with Satan*, if any that have ſet *down* and *eat* at CHRIST's Table ſhould ſo lift up their *Heel againſt him*, as to have *Fellowſhip at the Table of Devils*; and (as it hath been repreſented to ſome of the Afflicted) *Eat* of the Bread, and *Drink* of the Wine, that *Satan hath mingled*. Surely if this be ſo, the *Poet* is in the right; *Audax Omnia perpeti, Gens Humana ruit, per Vetitum nefas*. Audacious Mortals are grown to a fearful height of Impiety. And we muſt cry out in Scripture Language, and that *Emphatical* Apoſtrophe of the *Prophet Jeremy*; chap. 2. 12. *Be aſtoniſhed O ye Heavens at this, and be Horribly afraid; be ye very Deſolate, ſaith the Lord.*

Now Terrors may juſtly ſeize upon thoſe, that have ſo done, on theſe accounts. Firſt,

First, *All Mankind is now (as well by Gods Authority, as their own Intereſt) ſet againſt you.* You have proclaimed your ſelves *Mortal Enemies* to all men, and they cannot but *Mortally Hate* and Abominate you. If you are in League with *the* DESTROYER, what is ſaid of *Iſhmael* is true, not only of Satan, but alſo of you, Gen. 16. 12. *His Hand will be againſt every man and every mans hand againſt him:* So every mans hand is, and will be againſt you, to *Accuſe*, *Condemn*, *Deſtroy* and *cut you off*, from the Land of the Living. The *Enmity* that God in juſt Judgment placed; betwixt the *Old Serpent* and the *Woman*, and betwixt her Seed, and his Seed, Gen. 3. 15. *is Improved to the Height* againſt you, as you *Stand*, *Look* and *Act*, like your *Father* and *King* the Devil.

2. If you have been guilty of ſuch Impiety, *The Prayers of the People of God, are againſt you* on *that account.* It is their Duty to pray daily, that Satans Kingdom may be *Suppreſſed*, *Weakned*, *brought down*, and at laſt Totally *deſtroyed*; hence that all Abetters, Subjects, Defenders, and Promoters thereof, may be utterly *Cruſhed* and *Confounded.* They are conſtrained,

to

to Suppreſs that *Kindneſs* and Compaſſion, that in their *Sacred Addreſſes*, they once bare unto you (as thoſe of their *own kind*, and framed out of the *ſame mould*) Praying with one conſent, as the *Royal Prophet* did againſt his malicious Enemies (*the Inſtruments of Satan*) Pſal. 109. 6. *Set thou a wicked man over him, and let Satan ſtand at his Right-hand* (i. e.) to *withſtand* all that is for his good, and *promote* all that is for his hurt, and verſe 7. *When he is Judged, let him be Condemned, and let his Prayer become Sin.* What a miſerable condition muſt they be in, who have all the Faithful, that have Intereſt in Heaven thus engaged againſt them? But

Thirdly, If this ſeems a light thing KNOW, That *if you are in Covenant with* the Devil, *the Interceſſion of the BLESSED JESUS is againſt you*, for your Contract with his *Grand Implacable Enemy*. His *Prayer* is for the Subduing of *Satans Power* and *Kingdom*, and the *utter Confounding* of all his Inſtruments. He is exalted at the *Right-hand of* GOD, to make Interceſſion for his Elect, as alſo expecting, till all his *Enemies* (and ſuch are All the Sworn *Subjects* and *Vaſſals* of Satan)

be

be made his Footstool (i.e.) put to *shame*, and everlasting *Contempt*, Psal. 110. 1. Heb. 10. 13. Hence in the Text, He intercedes with GOD the FATHER for *Joshua* and the People, against *Satan* and all his Powers and Instruments. And the LORD *(i. e.)* (the INTERCESSOR) said unto *Satan, the Lord Rebuke thee*, &c.

Lastly, if it be so, *Then the* GREAT GOD *is set against you.* The Omnipotent *JEHOVAH*, One *God* in Three Persons, *FATHER*, *SON*, and *HOLY GHOST*, in their Several *Distinct* Operations, and all Their *Divine Attributes*, are ingaged against you: As it hath been already noted, they are against *Satan*: Even so because you are his *Offspring*, *Officers*, *and Instrument* of mischiefs, cruelty; murther, &c. *Against you.* You justifie the *Old Subjection*, made by our first Parents in the *Transgression*, of themselves (and *for* theirs) to the *Dominion* of *Satan*, and shew, that if it were to be done again you would do the same. Therefore *KNOW YE*, that are guilty of such *Monstrous* Iniquity, That since you are the *People*, that have no *more* understanding, than to *forsake* the Covenant of your God, to *enter* into Covenant with

with Satan; *He that made you will not ſave you, and he that formed you will ſhew you no favour*, Iſa. 27. 11. And ſo you are utterly undone for ever, unleſs by the Infinite Power and Mercy of GOD, you are reſcued out of the *horrible Pit*, and ſnare of THE *Deſtroyer*. Be aſſured, that although you ſhould now Evade, the *Condemnation* of mans Judgment, and eſcape a *violent death* by the Hand of Juſtice: Yet unleſs God ſhall give you Repentance, (which we heartily pray for) there is a day coming, when the *Secrets of all Hearts ſhall be revealed by* JESUS CHRIST, Rom. 2. 16. *Then, Then your ſin will find you out*; and you ſhall be puniſhed with *Everlaſting Deſtruction*, from the Preſence of the LORD, and Doomed to thoſe *Endleſs*, *Eaſeleſs* and *Remedileſs* Torments, *Prepared for the Devil and his Angels*, Mat. 25. 41

The Reverend Mr. Simmes, *ſometime ſince Miniſter of this Country, coming into Priſon to a Condemned Witch; tho' he knew her not, yet ſhe took Knowledg of him, and ſaid,* O *Mr.* Simmes, *I remember a Text you Preached on in* England *Twenty Four Years ſince, from thoſe Words,* Your Sin will find you out, *for I find it to be true in my own Caſe.*

USE

USE IV.

Let it be for CAUTION *to all of us that are before the Lord:* As ever we would prevail with GOD, to prevent the ſpreading of this ſore Affliction, and to Rebuke Satan for us let us *take heed of Sideing with, or giving place unto the Devil*, Eph. 4. 27. *Neither give place to the Devil*, yield no ſubjection to him, *No not for an Hour.* Thus we may be ſaid to do in general, when we give way voluntarily, to the Comiſſion of any ſin, he that *Committeth* ſin (*i. e.*) ſineth *ſciens, volens*, wittingly and willingly *is of the* Devil, 1 *John* 3. 8. (i. e.) *Joyns* with him in his Rebellion againſt GOD, hence the more there is of a Mans Will in any ſin, the more he is renderd like *Satan*, who willeth nothing but ſin from the beginning. *Ibid.* And it *gratifies* the Devil, becauſe the Man appears *Captivated* by that ſin, hence ſo far as the Regenerate fall into *Known ſin*, they pleaſe the *Devil*, and are (*in a ſort*) guilty of *Yielding* to him, and *ſiding* with him.

And we do eſpecialy give place to him by theſe ſins.

First

Firſt, *By giving way unto Sinful and unruly Paſſions, ſuch as Envy, Malice, or Hatred of our Neighbours and Brethren.* Theſe Devil-like, corrupted Paſſions, are *Contrary unto*, and do endanger the letting in *Satan* and his *Temptations*, yea he generally, comes into the ſoul at theſe *Doors*, to captivate any perſon to the Horrid ſin of *Covenanting* with him. Theſe are greedy and *Inſatiable Paſſions*, that ſtrike at the Being as well as the good of the Object, and to gratifie theſe, many have been *Overcome* by *Satans* temptations, ſo that (as the wiſe man ſaith in another caſe) *He hath caſt down many Wounded, yea many ſtrong men have been ſlain by him*, Prov. 7. 26. And as for you of this place, you may do well *ſeriouſly to Examine*, whether the LORD hath not in Righteous Judgment ſent this *Fire* of his Holy diſpleaſure, to put out ſome *Fires* of Contention, that have been amongſt you, by which the *Fruits of the Spirit* Gal. 5. 22. Have been (*as I may ſay*) much Blaſted, and the Fruits of the Fleſh Cheriſhed to maturity, ſo as to threaten the *Choaking* of All that is good, with the *Principles* thereof; through the malice of your *Adverſary the Devil*, who is now come

come down among you, with Open mouth as a *Roaring Lyon to Devour you*: By setting you one againſt another with earneſtneſs, *He ſows diſcord* amongſt Brethren (both in *Civil* and *Sacred* Order) Prov. 6. 19. Stirring them up to *Bite* and *Devour* one another, that *they may be Conſumed one of another*, Gal. 5. 15. Upon this ground the Apoſtle brings in this Caution Eph. 4. 26. *Let not the Sun go down upon your wrath, Neither give place to the Devil.* Inveterate *Anger* and *Ill-will, makes way* for the Devil, and *gives place* to him. And the ſame we do

Secondly, *By uſing Indirect means to* Prevent *or* Remove *this Affliction; and trying Unwarrantable projects, to reveal Secrets, or Diſcover future events.* When perſons have been under long exerciſe, thoſe about them are very deſirous, to *Relieve* them out of, or *Prevent* thoſe grievous fits, of Diabolical tortures, with which they are diſtreſſed. And hence do not conſider the Efficacy or Tendency of thoſe things they uſe. I call ſuch *Indirect means*, as being duely obſerved, cannot be found to have any *Natural* or *Phyſical* virtue in them, to produce the *Deſired Effect* of themſelves: Nor yet have any

any warrant from the word of GOD, which if they had; ought to be believed and depended upon, to produce the *Effect* for which they were *Inſtituted*; tho' never ſo mean in their own Nature. Becauſe the *Power* of the GREAT GOD is engag'd, to uphold the deciſive influence of his own inſtituted Means, as we find in the *bitter Water which cauſed the Curſe*, Numb. 5. 17. which was only compounded, of *Holy Water*, (or common Water ſet apart unto ſacred uſe) *and the duſt of the Floor of the Sanctuary*; this we may imagine had not any Phyſical Influence in its own Nature, proportionable, to ſuch a *ſolemn effect* or conſequence, as was in that caſe appointed thereunto; it muſt then depend, *wholly* and *only*, on the Divine Inſtitution of it, to be for the *Curſing*, or *Clearing* of the Woman as ſhe was in the ſight of GOD, *Guilty* or *Not Guilty*; as we read, *ver.* 27 and 28. *viz.* if Guilty, her *Belly ſhould Swell, and her Thigh ſhould Rot*; if Clear, ſhe *ſhould be Free*, (i. e.) from any hurt, *and ſhould conceive Seed.* But ſeeing we find no means inſtituted of GOD, to make *Tryal* of Witches, or to *Charm away* Witchcraft, (both which are a kind of Witchcraft) we are to ex-

pect *Effects* in the ordinary course of Providence, suitable to the natural Vertue of *Causes*, and means used accordingly; but what is otherwise, must be of the *Nature of Inchantments*; these indirect means, are such as, *Burning* the Afflicted Persons Hair; pairing of *Nails*, *stopping* up and boyling the Urine. Their *Scratching* the Accused, or otherwise *Fetching Blood* of them, with many more, which I forbear to mention, least *unwary Persons* should be inclined to try these Diabolical Feats. But as to the *Effect*, this is plainly found, a *Giving place to the Devil*; for he giving way to it, and *Ceasing to Afflict*, upon the use of it, brings such Projects into esteem, and *Gains* to his own Devices (for I can call them no better) too much *Credit* and *Observance*: For hence such as use them, finding him *flee* thereupon, are encouraged to the *Frequent* use of them, and are (as a Learned Writer saith) made *Witches*, by endeavouring, to Defend themselves against *Witchcraft*, and using the Devils *Shield*, against the Devils *Sword*, or (as I may allude) going down to the Philistines, to have those Weapons *sharpened* and *pointed* with which we intend to Fight against them.

In

In a Word, is it becauſe there is not a GOD in the midſt of us, able to *Rebuke* and *Vanquiſh* Satan, in all his Operations? If there be, then away with whatſoever hath not Scripture *Precept* or *Preſident* for its Warrantee. And let us uſe thoſe Weapons, which are not *Carnal* but *Mighty through GOD, to the pulling down ſtrong Holds*, &c. 2 Cor. 10. 4. Thus may we put to the worſe, thoſe *Principalities* and *Powers* of Darkneſs which do in ſuch a fearful manner, *Wreſtle* and *Contend* with us at this time, *Eph.* 6. 12.

But I muſt not Conclude this Particular, without teſtifying againſt ſome other Practices amongſt us Condemned by the *Rule* of GOD, and *Writings* of Learned and Judicious Men as yielding to, and tampering with the *Devil, viz.* the *Sieve* and Scyſſers; the Bible and Key; the white of an Egge in the Glaſs; the Horſe-ſhooe nailed on the Threſhold; a ſtone hung over the Rack in a Stable, with many more; which I would not make known to any, that are ignorant of them; becauſe they are no better than *Conjurations*, and if in the uſe of them *Diſcoveries* are made; or Effects produced, to the gratifying their ſinful Curioſity in any

:gree it must be from the *Devil*, and not from GOD; who never instituted any such ways, *by* and *in* which, to discover *Secret* Things or *Future* Events to the Children of Men: Hence such as by these Experiments, adventure to *play on the hole of the Asp*, and approach to the *Den* of the *Dragons*; are in eat danger to become a *Prey* unto an's *Malice*, being (or ever they are are) *seduced* by his *subtilty*, into an ire subjection to his *Infernal* Powers, as at last to be destroyed *by* him, nd cast *with* him, into the Lake that urneth with *Fire* and *Brimstone* for ver.

Thirdly, Give no place to the Devil y *Rash Censuring of others, without sufficient Grounds, or False Accusing any wilingly.* This is indeed to be like the vil, who hath the Title (Διάβολος the Greek, because he is the *Calumnior*, or *False Accuser.*) Hence when read of such Accusers in the Latter s, they are in the Original called αβολοι) *Calumniatores*, 2 *Tim.* 3. 3. It is time of Temptation amongst you such is never was before: Let me intreat you not to be lavish or severe in reflecting, on the *Malice* or *Envy* of your neighbours, by whom any of you have been

been accuſed, leſt whilſt you falſely charge one another, *viz.* The Relations of the *Afflicted*, and Relations of the *Accuſed*; the *Grand Accuſer* (who loves to Fiſh in Troubled Waters) ſhould take advantage upon you. Look at Sin the *procuring* cauſe, GOD in Juſtice the *Soveraign* Efficient, and *Satan* THE Enemy, the *principal* Inſtrument, both in Afflicting ſome, and Accuſing others. And if Innocent Perſons be ſuſpected it is to be aſcribed to GOD's *Pleaſure* ſupreamly permitting, and *Satans Malice* ſubordinately troubling, by Repreſentation of ſuch to the Afflicting of others, even of ſuch as have all the while, we have reaſon to believe, (eſpecially ſome of them) no kind of *Ill-will*, or *Diſreſpect*, unto thoſe that have been complained of by them. This giving place to the Devil *Avoid*, for it will have uncomfortable and *Pernicious* Influence, upon the Affairs of this place, by letting *out* Peace, and bringing *in* Confuſion, and *every evil Work*, which we Heartily pray GOD, in Mercy, to prevent.

Fourthly and Laſtly, Then we give place to the Devil, *When we are guilty, of Unbelief of GOD, and his Power Promiſe and Providence; for our benefit*

and relief under our Troubles. Unbelief betrayed our first Parents, to the first sin. The *Devil* in the Serpent, first moved them to *Question* the truth of the Threatning, and so they came to *Deny* it, *Gen.* 3. 1, & yielding to the God of this World, the *Author* and main Fomenter of *Unbelief*, by and in which he Reigns over the Children of Perdition, 2 *Cor.* 4. 4: Unbelief is a Mother Sin, and there are many Sins, to which Men could not be drawn, were it not for the *Unbelief* of the Threatnings, denounced in the Word of GOD, against that *sin*, which they do so boldly perpetrate, and of the *Promise* made unto the contrary *Duty*, which they do so abominably neglect. Indeed Unbelief of the *Truth* of GOD's Promise, or *Efficacy* of His Providence, extending towards us (these being *Inseperable Attributes* of the Blessed GOD) brings in Question, *whether he is, or hath a Being.* For he can as soon cease to *Be*, as to be most *Powerful*, most *Faithful*, most *Gracious*, and Bountiful, which are all Attributes relating to his *Providence*, and this is to go away from GOD, *For he that cometh to GOD must believe that he is*, Heb. 11. 6. Hence the Apostle Cauti-

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ons even the Brethren that they may not be Guilty of it, Heb. 3. 12. *Take heed Brethren, leſt there be in any of you, an evil Heart of Unbelief, Departing from the Living God.* Intimating, that ſo far as the beſt fall into Unbelief, they go from GOD, and ſo far muſt needs give *place to the Devil.* For there are but theſe Two *Rulers*, over all Men in the World, and all that leave the one, go to the other. But to proceed.

USE V.

Let it be for EXHORTATION, and Direction, to this whole Aſſembly, and to all others that ſhall come to the Knowledge of theſe Amazing Diſpenſations; Here then give me leave to preſs thoſe ſpecial Duties, which all Perſons are concerned to put in *Practice*, at ſuch a time as this.

Firſt, Be we Exhorted and Directed, *To Exerciſe True Spiritual Sympathy with, and Compaſſion towards, thoſe Poor Afflicted Perſons, that are by Divine Permiſſion, under the Direful Influences of Satan's Malice.* A Deep *ſenſe* of all theſe things, and being Heartily *affected* with

them, makes way for, and stirs up unto, those other Duties which are now incumbent on us. I fear we are not enough affected with this solemn Providence, unless it be those few that have seen these fearful things who by their *Eyes*, have had their *Hearts* affected accordingly. There is a Divine Precept enjoyning the practice of this Duty, Heb. 13. 2. *Remember them that suffer Adversity, as being your selves also in the Body*; (*i. e.*) being of the same Mould; in the same mortal and frail Estate; and therefore liable to the same Affliction, if the Holy GOD should please to permit *Satan* to bring it upon us: Let us then be deeply sensible, and as the *Elect of GOD, put on Bowels of Mercy, towards those in Misery*, Col. 3. 12. Oh *Pitty*, Pitty them, for the Hand of the LORD hath touched them, and the Malice of *Devils* hath fallen upon them.

Secondly, Let us *be sure to take unto us, and* PUT ON *the whole Armour of GOD, and every piece of it, let none be wanting.* Let us labour to be in the *Exercise* and *Practice*, of the whole company of Sanctifying *Graces*, and Religious *Duties*. This Important Duty is pressed, and the particular pieces,

of

of that Armour recited, *Eph.* 6. 11. & 13, to the 18. *Satan* is Repreſenting his Infernal Forces, and the *Devils* ſeem to come Armed, muſtering amongſt us. I am this day Commanded to Call and Cry an Alarm unto you, ARM; ARM; ARM; handle your Arms, ſee that you are fixed and in a readineſs, as Faithful Soldiers under the Captain of our Salvation, that by the Shield of FAITH, *Ye* and *We* All may *Reſiſt* the Fiery Darts of the Wicked. And may be *Faithful unto Death*, in our Spiritual Warfare, ſo ſhall we aſſuredly *Receive the Crown of Life*, Rev. 2. 10.

Thirdly, *Let us be Watchful, to take all advantages and ſtrenuouſly to improve all means* (unto which the Word directs us) *for the managing our Spiritual Conflict, with the Powers of Darkneſs.* Let us admit no Parly, give no Quarter, let none of *Satan's* Forces or Furies, be more vigilant to hurt us, than *we* are to Reſiſt and Repreſs them, in the NAME, and by the *Spirit, Grace* and *Strength*, of Our LORD JESUS CHRIST. Let us watch the firſt motions of the Enemy; for if we let him get *within us*, he will certainly be *too hard* for us.

Let us take the Apostles Counsel; James 4. 7. *Resist the Devil and he will flee from you.* but *(qs. d.)* If you yield to him by Flight, he will pursue you, to the very *Death:* Avoid therefore all fellowship with him, under any of his insinuating pretences, and let us *Wrestle*, vigorously, against *Principalities and Powers*, &c. Eph. 6. 12. Let us make sure, that in nothing we give them *advantage* against us, seeing (through Grace) we are not *Ignorant of Satan's Devices*, 2 Cor. 2. 11.

Fourthly, *Let us Ply the Throne of Grace, in the Name and Merit, of Our Blessed Mediator*, With our *Frequent, Faithful, and Fervent Prayers.* Let us be frequent in the Duty, taking all possible Opportunities. *Publick, Private* and *Secret*, to pour out our Supplications, to the GOD of our Salvation; Prayer is the most *Proper*, and *Potent* Antidote, against the Old Serpent's *Venemous* Operations. When *Legions* of *Devils*, do come down amongst us, *Multitudes* of Prayers should go up to GOD; for suitable Grace and strength, to *defend* us, from being deceiv'd, and destroyed by them, in that case of the Apostle *Paul*, when he was

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under the violent Aſſaults of a Meſſenger of Satan. He doubled and trebled his Ordinary Devotions; *For this I beſought the Lord thrice, that it might depart from me.* 2 Cor. 12. 8.

Again, Let us be Faithful in Prayer. The life of Prayer, lies in the Exerciſe of *Faith* therein. It is to the Prayer of Faith that the promiſe of *Anſwer* is made; by him in whom all the Promiſes, are *Yea* and *Amen*; Mat. 28. 21. *Whatſoever ye ask, Believing in my Name ye ſhall receive it.* Beſides, it is ſaid the Prayer of Faith, *ſhall ſave the ſick*; James 5. 15. (*i. e.*) Whatſoever kind of ſickneſs it is, under which they labour. *Faith* in Prayer engageth the Glorious Interceſſor on our behalf, according to his Promiſe, and thereby makes way for us to be accepted with the FATHER, in all our Requeſts, *Faith* in CHRIST Exerciſed in Prayer, is the Token of GOD's Covenant, with his Elect under the Goſpel, as the Bow in the Clouds, was the Token of his Covenant with the whole World, in the days of *Noah*; *Gen.* 9. 12, 13. And through Chriſt it is prevalent, for him the Father *heareth always*, John 11. 42.

And

And therefore us also through him. For he hath made us *accepted, in the Beloved*, Eph. 1. 6.

Yet once more, Let ours be Fervent Prayers; even with our *whole Heart*, Psal. 119. 10. For such Prayer (only) hath the promise, of finding GOD and his Salvation. Then shall ye find me, *when you seek me with all your Heart*, Jer. 29. 13. Hence *David* pronounceth all those Blessed, that thus *seek the LORD*, Psal. 119. 2. This is when we do Rouze up our Soul, with all its Faculties unto Prayer, as the *Psalmist* doth unto Praise, *Psal.* 103. 1, 2. When our whole Soul, in all its Affections, are *poured out before the Lord*, as *Hannah*, 1 Sam. 1. 15. This Prayer is like to speed, we say amongst Men, *Qui timide rogat, docet negare*; he that begs faintly, may expect a denyal. And in this Case *Justly*; the Apostle *James* tells us, *Let not such a Man* as is Faint, Weak, Doubting in Prayer, *Expect any thing of the LORD*, James 1. 7. yet on the other hand, the same Apostle assures us the *Effectual Fervent Prayer* of a Righteous Man AVAILETH MUCH, *Chap.* 5. 16. This *Faithful* and *Fervent* Prayer, frequently put in practice, is the most

Pow-

Powerful *Exorciſme*, to drive away Devils; ſome of which, will not ſtir without it, Mark 9. 29. *This Kind can come forth by nothing, but by Prayer and Faſting.*

Let us then uſe this *Weapon*; It hath a kind of Omnipotency, becauſe it intereſteth us, in the help of THE OMNIPOTENT: *Satan*, the worſt of all our Enemies, is called in Scripture a DRAGON, to note his *Malice*; a SERPENT to note his *Subtilty*; a LYON to note his *Strength*. But none of all theſe can ſtand before Prayer, the moſt inveterate Malice, (as that of *Haman*) ſinks under the Prayer of *Eſther*; *Chap.* 4. 16. The deepeſt policy (the Counſel of *Achitophel*) Withers before the Prayer of *David*. 2 *Sam.* 15. 31. And the Vaſteſt Army (an Hoſt of a Thouſand Thouſand Ethiopians) Ran away like ſo many Cowards, before the Prayer of *Aſa*. 2 *Chron.* 14. 11, 12.

What therefore I ſay unto one, I ſay unto all, in this Important Caſe; PRAY, PRAY, PRAY.

Fifthly, and *Laſtly*; To Our HONORED MAGISTRATES, here preſent this day, to Enquire into theſe things; Give me leave much Honoured:

ed; to offer One Word, to your Conſideration, *Do all that in you lies, to Check and Rebuke Satan*; Endeavouring by all ways and means, that are according to the *Rule* of GOD, to diſcover his Inſtruments in theſe *Horrid Operations*: You are Concerned in the Civil Government of this People, being inveſted with Power, by their Sacred MAJESTIES; under this Glorious JESUS, (the King and Governour of his Church) for the Supporting, of CHRIST's Kingdom, againſt all Oppoſitions of *Satan*'s Kingdom, and his Inſtruments. Being Ordained of GOD to ſuch a Station, *Rom.* 13. 1. We entreat you, *Bear not the Sword in vain, as* v. 4. But approve your ſelves, a Terrour *Of*, and Puniſhment *To*, Evil doers; and a Praiſe to them that do well, 1 *Pet.* 2. 14. Ever Remembring, that ye *Judge not for Men, but for the Lord*; 2 Chron. 19. 6. And as his promiſe is, ſo our Prayer ſhall be for you, without Ceaſing, that he would be *With you in the Judgment*, as He that can and will, *Direct*, *Aſſiſt*, and *Reward* you. Follow the Example of the Upright *Job*, *Chap.* 29. 16. Be a *Father to the Poor*; to theſe poor Afflicted Perſons, (in pittiful and painful

ful Endeavours to help them) and the *Cauſe* that ſeems to be ſo dark, as you know not how to determine it, do your utmoſt in the uſe of all Regular means to *Search it out.* And if after all, it ſtill remains too hard for you, carry it unto GOD by *Chriſt*, as the *Iſraelites* were ordered, to do theirs by *Moſes*; Deut. 1. 17. *For the Judgment is GOD's, and the Cauſe that is too hard for you, bring it unto me and I will hear it.*

USE VI.

The *Sixth* and Laſt USE, is in two Words of Comfort, to bear up the fainting Souls of thoſe that are *Perſonally* under, or *Relatively* Concerned in, theſe direful Operations, of the GRAND *Enemy of Mankind.*

Firſt, There is Comfort for you, in that ye are *the Viſible Covenant People* of GOD. In General, this whole People of *New-England*, As to the *main bulk* of them (or in and by their *Godly* Leaders, who engage themſelves and all *under* them both in *Civil* and *Sacred* Order) are in Covenant with GOD, and have many times (as ſuch) been

been *Signally* owned by him; notwithstanding all their *Defections* and *Degeneracies*. Besides, there are many that have both *Explicitely*, and *Implicitely*; *Visibly* and *Really* Devoted themselves to GOD: And are *indeed* of the Number *Chosen* by the GOD of *Jerusalem*; true Citizens of that *Jerusalem*; *that is above*, which is the *Mother* of us all, *Gal.* 4. 26. Yea, some of those, that are under *these* Afflictions, may plead *these* Priviledges, to prevail with the LORD, to *Rebuke Satan*, and *Deliver* them and theirs, from these his malicious and woeful Oppressions. Add to *this*, that there are scarce any, who are under the influence, of this Affliction, but are also under the *Solemn* Obligation, of a *Baptismal Covenant*, which in its own Nature, Obligeth them, to be *For God*, and is a valid Argument to plead with GOD to be for them, and against *Satan*. Put all these together, and surely we shall not cast away our Confidence in GOD, for Deliverance from these sore Calamities. For we are all his People on one account or other: And the *LORD will not forsake his People, because it hath pleased him to make you his People*, 1 Sam. 12. 22. But *Secondly*,

2. There

2. There is Comfort, in Conſidering, that the LORD JESUS *the Captain of our Salvation, hath already Overcome the Devil.* CHRIST that Bleſſed Seed of the Woman, hath given this Curſed Old Serpent called the Devil, and Satan a Mortal and Incurable, *Bruiſe on the Head*, Gen. 3. 15. He was too hard for him in a *ſingle Conflict*, Matth. 4. *Beg.* He Oppoſed his Power and Kingdom in the Poſſeſſed; he ſuffered not the Devils *to ſpeak, Becauſe they knew him* Mark 1. 34. He compleated his Victory, by his Death on the Croſs, and Deſtroyed his Dominion, Heb. 2. 14. *That through Death he might deſtroy Death, and him that had the Powers of Death*, that is the DEVIL; and by and after His Reſurrection, made ſhew openly unto the World, that he had *ſpoiled* Principalities and Powers, *Triumphing over them*, Col. 2. 15. Hence, if we are by Faith united to him, his Victory is an earneſt and prælibation of our Conqueſt at laſt. All Satan's *ſtruglings now*, are but thoſe of a *Conquered Enemy*; to a Believer: And although He may give a Child of GOD, great *Exerciſe*, in his way to the Kingdom, ſuch as may often bring him

him to his Knees, in earneſt prayers to GOD for more Grace, yet it may be *truly* ſaid of him, which was *Prophetically* ſaid of *Gad*, Gen. 49. 19. *A Troop ſhall overcome him, but he ſhall overcome at the laſt.* The Exaltation alſo, of Our LORD JESUS, doth aſſure us, that we ſhall be *Exalted*, to the Throne of Glory with him, *Rev.* 3. 21. Comfort we then, *one another with theſe Words*, That the GOD of Peace, even JESUS the Prince of Peace, will *Totally* and *Finally*, *Bruiſe Satan under our Feet*, and that *ſhortly*, *Rom.* 16. 20. It will be but a *Little*, *Little while*, before we ſhall enter *Into*, and take Poſſeſſion *Of*, that place, into which there ſhall in no wiſe enter, any thing that *defileth*, *neither worketh Abomination*, *or maketh a Lye*, Rev. 21. 27. where we ſhall *ſin* no more, *ſorrow* no more, nor the Spiritual Wickedneſſes, *afflict* us any more for ever.

To Conclude; *The Lord is known by the Judgments which he Executes in the midſt of us.* The Diſpenſations of his Providence, appear to be unſearchable, and his Doings paſt finding out. He ſeems to have allowed *Satan*, to afflict

flict many of our People, and that thereupon he is come down in *Great Wrath*, threatning the Deſtruction of the *Bodies*, (and if the Infinite Mercy of GOD prevent not) of the *Souls* of many in this place. Yet may we ſay, in the midſt of all the *Terrible* things which he doth in Righteouſneſs; He alone is the GOD of our Salvation, who repreſents himſelf, as the Saviour of all that are in a low and diſtreſſed Condition, becauſe he is good, and *His Mercie endureth for ever.*

Let us then Return and Repent, rent our Hearts, and not our Garments. Who can tell if the LORD will *Return* in Mercy unto us? And by his Spirit lift up a Standard, againſt the GRAND *Enemy* who threatens to come in like a Flood, among us, and overthrow all that is *Holy*, and *Juſt*, and *Good*. It is no ſmall comfort to conſider, that *Job's* Exerciſe of Patience, had it's Beginning from the *Devil*; but we have ſeen the end to be from the LORD. *James* 5. 11. That We alſo, may find by experience, the ſame Bleſſed Iſſue, of our preſent Diſtreſſes, by *Satan's* Malice. Let us repent of every Sin, that hath been Committed, and Labour to practice, every *Duty* which

which hath been Neglected And when we are Humbled, and Proved for for our good in the latter end: Then we ſhall aſſuredly, and ſpeedily find, that the Kingly Power of Our LORD and SAVIOUR, ſhall be Magnifyed, in delivering his Poor Sheep and Lambs, out of the *Jaws* and *Paws* of the Roaring Lyon.

Then will JESUS the Bleſſed Antitype of *Joſhua*, the Redeemer, and Chooſer of *Jeruſalem*, *Quell*, *Suppreſs*, and utterly *Vanquiſh*, this *Adverſary* of ours, with *Irreſiſtable* Power and Authority, according to our Text. *And the LORD ſaid unto Satan, the LORD Rebuke thee O Satan, Even the LORD that hath Choſen Jeruſalem, Rebuke thee: Is not this a Brand pluckt out of the FIRE?*

APPENDIX.

At the Request of several Worthy Ministers, and Christian Friends, I do here Annex by way of Appendix *to the preceeding Sermon, some Brief Account of those Amazing things, which occasioned that Discourse to be Delivered. Let the* Reader *please therefore to take it in the* Brief Remarks *following, and Judge as* GOD *shall incline him.*

IT pleased God in the Year of our Lord 1692. to visit the People at a place called *Salem Village* in *NEW-ENGLAND*, with a very Sore and Grievous Affliction, in which they had reason to believe, that the Soveraign and Holy GOD was pleased to permit Satan and his Instruments, to Affright and

and Afflict, thoſe poor Mortals in ſuch an Aſtoniſhing and Unuſual manner.

Now, I having for ſome time before, attended the work of the Miniſtry in that Village, the Report of thoſe *Great Afflictions*, came quickly to my notice; and the more readily, becauſe the firſt Perſon Afflicted, was in the Miniſter's Family, who ſucceeded me, after I was removed from them; in pitty therefore to my Chriſtian Friends, and former Acquaintance there, I was much concerned about them, frequently conſulted with them, and fervently (by Divine Aſſiſtance) prayed for them; but eſpecially my Concern was augmented, when it was Reported, at an Examination of a Perſon ſuſpected for Witchcraft, that my Wife and Daughter, who Dyed Three Years before, were ſent out of the World under the Malicious Operations of the Infernal Powers; as is more fully repreſented in the following Remarks. I did then *Deſire*, and was alſo *Deſired*, by ſome concerned in the Court, to be there preſent, that I might hear what was alledged in that reſpect; obſerving therefore, when I was amongſt them, that the Caſe of the Afflicted was very amazing, and deplorable; and the Charges brought a-

gainſt

againſt the Accuſed, ſuch as were Ground of Suſpicions yet very intricate, and difficult to draw up right Concluſions about them; I thought good for the ſatisfaction of my ſelf, and ſuch of my Friends as might be curious to inquire into thoſe Myſteries of Gods Providence and Satans Malice, to draw up and keep by me, a Brief Account of the moſt Remarkable things, that came to my Knowledge in thoſe Affairs; which Remarks were afterwards, (at my Requeſt) Reviſed and Corrected by ſome who Sate Judges on the Bench, in thoſe Matters; and were now Tranſcribed, from the ſame Paper, on which they were then Written. After this, I being by the Providence of God called over into *ENGLAND*, in the Year 1696; I then brought that Paper of Remarks on the Witchcraft with me; upon the ſight thereof, ſome Worthy Miniſters and Chriſtian Friends here, deſired me to Reprint the Sermon and ſubjoyn the Remarks thereunto, in way of *Appendix*, but for ſome particular Reaſons I did then Decline it; But now, forasmuch as I my ſelf had been an Eye and Ear Witneſs, of moſt of thoſe Amazing things, ſo far as they came within the Notice of Humane Senſes;

and

and the Requests of my Friends were Renewed since I came to Dwell in *London*: I have given way to the Publishing of them; that I may satisfy such as are not resolved to the Contrary; that there may be (and are) such Operations of the Powers of Darkness on the Bodies and Minds of Mankind; by Divine Permission; and that those who Sate Judges in those Cases, may by the serious Consideration, of the formidable Aspect and perplexed Circumstances, of that Afflictive Providence; be in some measure excused; or at least be less Censured, for passing Sentance on several Persons, as being the Instruments of Satan in those Diabolical Operations, when they were involved in such a Dark and Dismal Scene of Providence, in which Satan did seem to Spin a finer Thred of Spiritual Wickedness, than in the ordinary methods of Witchcraft; hence the Judges desiring to bear due Testimony, against such Diabolical Practices, were inclined to admit the validity of such a sort of Evidence, as was not so clearly and directly demonstrable to Human Senses, as in other Cases is required, or else they could not discover the Mysteries of Witchcraft; I presume not

not to impoſe upon my *Chriſtian* or *Learned* Reader; any opinion of mine, how far Satan was an Inſtrument in God's Hand, in theſe amazing Afflictions, which were on many Perſons there, about that time; but I am certainly convinced, that the Great GOD was pleaſed to lengthen his Chain to a very great Degree, for the hurting of *Some* and reproaching of *Others*, as far as he was permitted ſo to do: Now, that I may not grieve any, whoſe Relations were either *Accuſed* or *Afflicted*, in thoſe times of *Trouble* and *Diſtreſs*; I chuſe to lay down every Particular at large, without mentioning any *Names* or *Perſons* concerned (they being wholly unknown here) reſolving to confine my ſelf, to ſuch a proportion of Paper, as is aſſigned to theſe Remarks, in this impreſſion of the Book; yet that I may be diſtinct, ſhall ſpeak briefly to the Matter under three Heads, *viz.*

(1.) Relating to the *Afflicted.* (2.) Relating to the *Accuſed.* And (3.) Relating to the *Confeſſing Witches*

To Begin with the Afflicted.

1. One or two of the firſt that were Afflicted, Complaining of unuſual Illneſs,

their Relations uſed *Phyſick* for their *Cure*, but it was altogether in vain.

2. They were oftentimes, very *ſtupid* in their Fits, and could neither hear nor underſtand, in the apprehenſion of the Standers by, ſo that when *Prayer* hath been made, with ſome of them, in ſuch a manner as might be audible in a great Congregation; yet when their Fit was off, they declared they did not hear ſo much as one Word thereof.

3. It was ſeveral times Obſerved, that when they were diſcourſed with, about GOD or CHRIST, or the Things of *Salvation*, they were preſently afflicted at a dreadful Rate, and hence were oftentimes *Outragious*, if they were permitted to be in the Congregation, in the Time of the Publick Worſhip.

4. They ſometimes told at a conſiderable Diſtance, yea, ſeveral Miles off, that ſuch and ſuch Perſons were afflicted, which hath been found to be done according to the Time, and Manner they related it; and they ſaid, the Spectres of the ſuſpected Perſons told them of it.

5. They affirm'd, That they ſaw the *Ghoſts* of ſeveral departed Perſons, who

at

at their appearing, did inſtigate them, to diſcover ſuch as (they ſaid) were Inſtruments to haſten their Deaths; threatning ſorely to afflict them, if they did not make it known to the Magiſtrates; they did affirm at the Examination, and again at the Tryal of an accuſed Perſon, that they ſaw the Ghoſts of his two Wives (to whom he had carryed very ill in their Lives, as was proved by ſeveral Teſtimonies) and alſo that they ſaw the Ghoſts of *My Wife* and *Daughter*, (who dyed above three Years before) and they did affirm, that when the very Ghoſts looked on the Priſoner at the Bar, they looked red, as if the Blood would fly out of their Faces, with Indignation at him: The Manner of it was thus; Several Afflicted being before the Priſoner at the Bar, on a ſudden they fixed all their Eyes together, on a certain Place of the Floor before the Priſoner; neither moving their Eyes nor Bodies, for ſome few Minutes, nor anſwering to any Queſtion which was asked them; ſo ſoon as that Trance was over, ſome being removed out of Sight and Hearing, they were all one after another asked what they ſaw, and they did all agree, that they ſaw thoſe

Ghosts abovementioned; I was present, and heard and saw the whole of what passed upon that Account, during the Tryal of that Person who was accused to be the Instrument of Satan's Malice therein.

6. In this (*worse than Gallick*) Persecution by the *Dragoons* of Hell, the Persons afflicted were harrassed at such a dreadful rate, to write their Names in a Devil-Book, presented by a Spectre unto them; and One in my hearing said, *I will not, I will not Write, it is none of God's Book, it is none of God's Book; it is the Devil's Book for ought I know:* And when they stedfastly refused to sign, they were told if they would but touch or take hold of the Book it should do: And *Lastly*, The Diabolical Propositions were so low and easy, that if they would but let their Clothes, or any thing about them, touch the Book, they should be at ease from their Torments, it being their Consent that is aimed at by the Devil in those Representations and Operations.

7. One who had been long afflicted at a stupendious rate, by two or three Spectres, when they were (to speak after the manner of Men) *tyred out* with

with tormenting of her, to *Force* or *Fright* her to ſign a Covenant with the Prince of Darkneſs, they ſaid to her, as in a Diabolical and Accurſed Paſſion, *Go your ways and the Devil go with you, for we will be no more peſtred and plagued about you.* And ever after that ſhe was well, and no more afflicted that ever I heard of.

8. Sundry Pins have been taken out of the Wriſts and Arms of the Afflicted; and one in time of Examination of a ſuſpected Perſon, had a Pin run through both her *Upper* and her *Lower* Lip, when ſhe was called to ſpeak; yet no apparent feſtering followed thereupon, after it was taken out.

9. Some of the Afflicted, as they were ſtriving in their Fits, in open Court, have (by inviſible means) had their Wriſts bound faſt together with a real Cord, ſo as it could hardly be taken off without cutting. Some Afflicted have been found with their Arms tyed, and hanged upon an Hook, from whence others have been forced to take them down that they might not expire in that Poſture.

10. Some Afflicted have been drawn under Tables and Beds, by undiſcerned Force, ſo as they could hardly be pull

out: And one was drawn half way over the Side of a Well, and was with much difficulty recovered back again.

11. When they were moſt grievouſly afflicted, if they were brought to the Accuſed, and the ſuſpected Perſons Hand but laid upon them, they were immediately relieved out of their Tortures; but if the Accuſed did but look on them, they were inſtantly ſtruck down again: Wherefore, they uſe to cover the Face of the Accuſed, while they laid their Hands on the Afflicted, and then it obtained the deſired Iſſue; for it hath been experienced (both in Examinations and Tryals) that ſo ſoon as the Afflicted, came in ſight of the Accuſed, they were immediately caſt into their Fits; yea, though the Accuſed were among the Crowd of People unknow to the Sufferers, yet on the firſt view were they ſtruck down; which was obſerved in a Child of four or five Years of Age, when it was apprehended, that ſo many as ſhe could look upon, either directly or by turning her Head, were immediately ſtruck into their Fits.

12. An iron Spindle of a woollen Wheel, being taken very ſtrangely out of an Houſe at *Salem* Village, was

uſed

uſed by a Spectre, as an Inſtrument of Torture to a Sufferer, not being diſcernable to the Standers by; until it was by the ſaid Sufferer ſnatched out of the Spectres Hand, and then it did immediately appear to the Perſons preſent to be really the ſame iron Spindle.

13. Sometimes in their Fits, they have had their Tongues drawn out of their Mouths to a fearful length, their Heads turned very much over their Shoulders; and while they have been ſo ſtrained in their Fits, and had their Arms and Legs, *&c.* wreſted, as if they were quite diſlocated, the Blood hath guſhed plentifully out of their Mouths, for a conſiderable time together; which ſome, that they might be ſatisfied that it was real Blood, took upon their Finger and rubbed on their other Hand. I ſaw ſeveral together thus violently ſtrained and bleeding in their Fits, to my very great aſtoniſhment, that my fellow-Mortals ſhould be ſo grievouſly diſtreſſed by the inviſible Powers of Darkneſs. For certainly, all conſiderate Perſons, who beheld theſe things, muſt needs be convinced, that their Motions in their Fits were Præternatural and Involuntary, both as to the *Manner* which was

so strange, as a well Person could not (at least without great Pain) screw their Bodies into; and as to the *violence* also, they were Præternatural Motions, being much beyond the ordinary Force of the same Persons when they were in their right Minds. So that being such grievous Sufferers, it would seem very hard and unjust to censure them of consenting *To*, or holding any voluntary Converse or Familiarity *with* the Devil.

14. Their Eyes were for the most part fast closed in their Trance Fits, and when they were asked a Question, they could give no Answer; and I do verily believe, they did not hear at that time, yet did they discourse with the Spectres as with real Persons; asserting Things, and receiving Answers, affirmative or negative, as the Matter was. For Instance, One in my hearing thus argued *with*, and railed *at* a Spectre, *Goodn*— be gone! be gone! be gone! Are you not ashamed, a Woman of your Profession, to afflict a poor Creature so? What hurt did I ever do you in my Life? You have but two Years to live, and then the Devil will torment your Soul for this: Your Name is blotted out of God's Book, and it

shall

ſhall never be put into God's Book again. Be gone for ſhame, are you not afraid of what is coming upon you? I know, I know, what will make you afraid, the Wrath of an angry God: I am ſure that will make you afraid. Be gone, do not torment me; I know what you would have, (*we judged ſhe meant her Soul:*) but it is out of your reach, it is clothed with the white Robes of Chriſt's Righteouſneſs. This Sufferer I was well acquainted with, and knew her to be a very ſober and pious Woman, ſo far as I could judge; and it appears that ſhe had not in that Fit, voluntary Converſe with the Devil; for then ſhe might have been helped to a better Gueſs about that Woman above-ſaid, as to her living but two Years, for ſhe lived not many Months after that time: Further, this Woman in the ſame Fit, ſeemed to diſpute with a Spectre about a Text of Scripture; the Apparition ſeemed to deny it, ſhe ſaid ſhe was ſure there was ſuch a Text, and ſhe would tell it, and then ſaid ſhe to the Apparition, I am ſure you will be gone, for you cannot ſtand before that Text; then was ſhe ſorely afflicted, her Mouth drawn on one ſide, and her Body ſtrained violently for

about a Minute, and then ſaid It is, It is, It is, three or four times, and then was afflicted to hinder her from telling; at laſt, ſhe broke forth and ſaid, It is the third Chapter of the *Revelations:* I did manifeſt ſome Scruple about reading it, leaſt Satan ſhould draw any thereby, ſuperſtitiouſly to improve the Word of the Eternal GOD; yet judging I might do it once for an Experiment, I began to read, and before I had read through the firſt *Verſe*, ſhe opened her Eyes and was well: Her Husband and the Spectators told me, ſhe had often been relieved by reading Texts pertinent to her Caſe; as. *Iſaiah* 40 1. *Ch.* 49. 1. *Ch.* 50. 1. and ſeveral others. Theſe things I ſaw and heard from her.

15. They were vehemently afflicted, to hinder any Perſons *Praying with them*, or holding them in any Religious Diſcourſe: The Woman mentioned in the former Section, was told by the Spectre I ſhould not go to Prayer, but ſhe ſaid I ſhould; and after I had done, reaſoned with the Apparition, *did not I ſay he ſhould go to Prayer?* I went alſo to viſit a Perſon afflicted in *Boſton*, and after I was gone into the Houſe to which ſhe belonged, ſhe being abroad

and

and pretty well, when ſhe was told I was there, ſhe ſaid, I am loth to go in, for I know he will fall into ſome good Diſcourſe, and then I am ſure I ſhall go into a Fit; accordingly when ſhe came in, I adviſed her to improve all the Reſpite ſhe had, to make her Peace with GOD, and ſue out her Pardon through JESUS CHRIST, and beg Supplies of *Faith* and every Grace, to deliver her from the *Powers of Darkneſs*: And before I had uttered all this, ſhe fell into a fearful Fit of *Diabolical* Torture.

16. Some of them were asked how it came to paſs that they were not affrighted when they ſaw the *Black-man*, they ſaid they were at firſt, but not ſo much afterwards.

17, Some of them affirmed, they ſaw the *Black-man* ſit on the Gallows, and that he whiſpered in the Ears of ſome of the *Condemned Perſons* when they were juſt ready to be turn'd off; even while they were making their laſt Speech.

18. They declared ſeveral things to be done by Witchcraft, which happened before ſome of them were born; as *ſtrange Deaths* of Perſons, *Caſting away* of Ships, *&c.* and they ſaid the Spectres told them of it.

19. Some

19. Some of them, have ſundry times ſeen a *White-man* appearing amongſt the Spectres, and as ſoon as he appeared, the *Black-Witches* vaniſhed: They ſaid: This *White-man* had often foretold them, what reſpite they ſhould have from their Fits; as ſometimes a day or two, or more, which fell out accordingly. One of the Afflicted ſaid ſhe ſaw him in her Fit, and was with him in a *Glorious Place*, which had no *Candle* nor *Sun*, yet was full of Light and Brightneſs; where there was a multitude in *white Glittering Robes*, and they ſang the Song in *Rev.* 5. 9. *Pſal.* 110. *Pſal.* 149. ſhe was loth to leave that Place, and ſaid *how long ſhall I ſtay here, let me be along with you?* She was grieved, ſhe could ſtay no longer in that Place and Company.

20. A young Woman that was afflicted at a fearful rate, had a Spectre appeared to her, with a white Sheet wrapped about it, not viſible to the Standers by, until this Sufferer *(violently ſtriving in her Fit)* ſnatch'd at, took hold, and tore off a Corner of that Sheet; her Father being by her, endeavoured to lay hold upon it with her, that ſhe might retain what ſhe had gotten; but at the paſſing away of the Spectre, he had ſuch a violent Twitch of his Hand,

as if it would have been torn off; immediately thereupon appeared in the Sufferers hand, the Corner of a Sheet, *a real Cloth*, *viſible* to the Spectators, which (*as it is ſaid*) remains ſtill to beſeen.

Remarkable Things relating to the Accuſed.

1. A *Woman* being brought upon publick Examination, deſired to go to *Prayer*; the Magiſtrates told her they came not there to hear her *Pray*, but to examine her in what was alledged againſt her, relating to Suſpitions of *Witchcraft*.

2. It was obſerved, both in times of *Examination* and *Tryal*, that the *Accuſed* ſeemed little affected with what the Sufferers underwent, or, what was *Charged* againſt them, as being the Inſtruments of Satan therein; ſo that the Spectators were *grieved* at their unconcernedneſs.

3. They were ſometimes their *own Image*, and not always practizing upon Poppits made of *Clouts*, *Wax* or other *Materials* (*according to the old Methods of Witchcraft*) for *natural* Actions in them, ſeemed to produce *Præternatural* Impreſſions on the Afflicted; as *Biting* their Lips in time of Examination and Tryal, cauſed the Sufferers to be *Bitten* ſo as they produced the *Marks* before the Magiſtrates and Spectators; the

Accuſed

Accuſed *Pinching* their Hands together, ſeemed to cauſe the Sufferers to be *Pinched*, thoſe again *ſtamping* with their Feet: *Theſe* were tormented in their Legs and Feet, ſo as they *ſtamped fearfully*: After all this, if the Accuſed did but lean againſt the Bar at which they ſtood; ſome very ſober Women of the Afflicted complained of their Breaſts, as if their Bowels were torn out: Thus, ſome have ſince confeſſed, they were wont to afflict ſuch as were the Objects of their Malice.

4. Several were accuſed of having Familiarity with the *Black-man* in time of Examination and Tryal. and that He Whiſpered in their *Ears*, and therefore they could not hear the Magiſtrates; and that one Woman accuſed rid (in her *Shape* and *Spectre*) by the place of Judicature, behind the *Black man* in the very time when ſhe was upon Examination.

5. When the Suſpected were ſtanding at the Bar, the Afflicted have affirmed that they ſaw their *Shapes* in other Places, ſuckling a *yellow Bird*; ſometimes in one Place and Poſture, and ſometimes in another. They alſo foretold, that the Spectre of the Priſoner was going to afflict ſuch or ſuch a Sufferer, which preſently fell out accordingly.

6. They

6. They were Accuſed by the Sufferers, to keep Days of *Helliſh Faſts* and *Thankſgivings*, and upon one of their *Faſt-days* they told a Sufferer, ſhe muſt *not Eat*, it was *Faſt-day*; ſhe ſaid ſhe would, they told her they would Choak her then; which when ſhe did Eat was endeavoured.

7. They were alſo Accuſed, to hold and Adminiſter Diabolical Sacraments, *viz.* a *Mock-Baptiſm*, and a *Devil-Supper*, at which *Curſed* Imitations of the Sacred Inſtitutions of our *Bleſſed Lord*, they uſed Forms of Words to be trembled at, in the very Rehearſing, concerning Baptiſm ſhall ſpeak elſewhere. At their Curſed Supper, they were ſaid to have *Red* Bread, and *Red* Drink, and when they preſſed an Afflicted Perſon to Eat and Drink thereof, ſhe turned away her Head, and *Spit* at it, and ſaid, *I will not Eat, I will not Drink, it is Blood, that is not the Bread of Life, that is not the Water of Life, and I will have none of yours.* Thus Horribly doth Satan endeavour to have his *Kingdom* and *Adminiſtrations* to reſemble thoſe of Our LORD JESUS CHRIST.

8. Some of the moſt *Sober* Afflicted Perſons when they were well, did Affirm the Spectres of ſuch and ſuch, as they

they did Complain of in their Fits did appear to them, and could relate what passed betwixt them, and the Apparitions, after their Fits were over, and give account after what manner they were hurt by them.

9. Several of the *Accused* would neither in time of Examination, nor Tryal, *Confess* any thing of what was laid to their Charge; some would not admit of any Minister to Pray with them, others refused to pray for themselves: It was said by some of the *Confessing-Witches* that such as have received the **Devil-Sacrament** can never Confess, only one Woman Condemned, after the Death Warrant was signed, freely Confessed, which occasioned her Reprieval for sometime; and it was observable, This Woman had one Lock of Hair, of a very great length, *viz.* Four Foot and Seven Inches long, by measure, this Lock was of a different colour from all the rest, (which was short and grey) it grew on the hinder part of her Head, and was matted together like an Elf-Lock; the Court ordered it to be cut off, to which she was very unwilling, and said, she was told if it were cut off, she should Dye, or be Sick, yet the Court ordered it so to be.

10.

10. A Perſon who had been frequently *Tranſported* to and fro by the Devils, for the ſpace of near *Two Years*, was ſtruck Dumb for about *Nine Months* of that time; yet he after that had his Speech reſtored to him, and did *Depoſe* upon *Oath*, that in the time while he was Dumb, he was many times *Bodily* Tranſported, to places where the Witches were gathered together, and that he there ſaw *Feaſting* and *Dancing*, and being ſtruck on the Back or Shoulder, was thereby made faſt to the Place, and could only ſee and hear at a diſtance; *he did* take his Oath, that he did with his *Bodily Eyes*, ſee ſome of the *Accuſed* at thoſe Witch-meetings ſeveral times; I was preſent in Court when he gave his Teſtimony, he alſo proved by ſundry Perſons that at thoſe times of Tranſport, he was *Bodily* abſent from his Abode, and could no where be found, but being met with by ſome on the Road at a diſtance from his home; was ſuddenly conveyed away from them.

11. The *Afflicted Perſons* related that the Spectres of ſeveral Eminent Perſons had been brought in amongſt the reſt, but as the Sufferers ſaid, the Devil could not hurt them in their *Shapes*, but two

Witches

Witches ſeemed to take them by each hand, and lead them or force them to come in.

Whiles a *Godly Man* was at Prayer with a Woman *Afflicted*, the Daughter of that Woman(being a Sufferer in the like kind) Affirmed that ſhe ſaw Two of the Perſons Accuſed at *Prayer* to the Devil.

13. It was proved by ſubſtantial Evidences, againſt One Perſon Accuſed; that he had ſuch an unuſual ſtrength, (*though a very little Man*) that he could hold out a Gun with one hand, behind the Lock, which was near ſeven Foot in the Barrel, being as much as a luſty Man could Command with both hands, after the uſual manner of ſhooting; it was alſo proved, that he lifted Barrels of Meat, and Barrels of Moloſſes, out of a Canooe alone; and that putting his Fingers into a barrel of Moloſſes(fullwithin a fingers length according to Cuſtom) he carryed it ſeveral paces. And that he put his finger into the muzzle of a Gun which was more than five Foot in the Barrel, and lifted up the But end thereof, *Lock*, *Stock* and *all*, without any viſible help to raiſe it. It was alſo Teſtified that being abroad with his Wife, and his Wives Brother, he occaſionally ſtaid behind, letting his Wife and her Brother walk forward, but ſuddenly coming

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ing up with them, he was angry with his Wife, for what Diſcourſe had paſſed betwixt her, and her Brother, they wondring how he ſhould know it, he ſaid, *I know your thoughts*, at which Expreſſion, they (being Amazed) asked him how he could do that, he ſaid, *My God whom I ſerve makes known your Thoughts to me.*

I was preſent when theſe things were Teſtified againſt him, and obſerved that he could not make any plea for himſelf (*in theſe things*) that had any weight: He had the Liberty of Challenging his *Jurors*, before empannelling, according to the *Statute* in that caſe, and uſed his Liberty in Challenging many; yet the Jury that were *Sworn* brought him in Guilty.

14. The Magiſtrates privately Examined a Child of Four or Five Years of Age, mentioned in the Remarks of the Afflicted, *Sect.* 11. and the Child told them it had a little Snake, which uſed to ſuck on the loweſt Joynt of its Fore-Finger, and when they (inquiring where) pointed to other places, it told them not *there* but *here*, pointing on the loweſt Joint of the Fore Finger, where they obſerved a deep *Red Spot* about the bigneſs of a *Flea-Bite*, they asked it, who gave it that Snake? Whether

Whether the Black Man gave it, the Child ſaid, no, its Mother gave it: I heard this Child Examined by the Magiſtrates.

15. It was proved by ſundry Teſtimonies againſt ſome of the Accuſed; that upon their Malicious *Imprecations*, *Wiſhes*, or *Threatnings*, many obſervable Deaths and Diſeaſes, with many other odd Inconveniences, have happened to *Cattle*, and other *Eſtate*, of ſuch as were ſo Threatned by them, and ſome to the *Perſons* of Men and Women.

Remarkable things Confeſſed, by ſome ſuſpected of being Guilty of Witchcraft.

1. It pleaſed GOD for the clearer diſcovery of thoſe Myſteries of the Kingdom of Darkneſs, ſo to diſpoſe, that ſeveral Perſons *Men*, *Women* and *Children*, did Confeſs their Helliſh Deeds, as followeth.

2. They *Confeſſed* againſt themſelves, that they were *Witches*, Told how long they had been ſo; and how it came about, that the Devil appeared to them, *viz.* Sometimes upon *Diſcontent* at their mean Condition in the World; Sometimes about fine Cloaths, Sometimes for the gratifying other *Carnal* and *Senſual* Luſts, Satan then upon his appearing

to

to them made them Fair, (though Falſe) Promiſes, that if they would yield to him, and ſign his Book their Deſires ſhould be anſwered to *Uttermoſt* whereupon they ſigned it; and thus the *Accurſed Confederacy* was confirmed betwixt them and the *Prince* of *Darkneſs*.

3. Some did affirm that there were ſome *Hundreds* of the Society of Witches, conſiderable Companies, of whom were affirmed to muſter in *Arms*, by *beat of Drum*; in time of Examinations and Tryals, they declared that ſuch a Man was wont to call them together, from all Quarters to Witch-Meetings with the ſound of a Diabolical Trumpet.

4. Being brought to ſee the Priſoners at the Bar, upon their Tryals, they did affirm in open Court, (I was then preſent) that they had oftentimes ſeen them at Witch-meetings, where was *Feaſting*, *Dancing* and *Jollity*, as alſo at *Devil Sacraments*, and particularly that they ſaw ſuch a Man —— amongſt the reſt of the *Curſed Crew* and affirmed that he did adminiſter the *Sacrament* of Satan to them, encouraging them to go on in their way, and they ſhould certainly prevail; they ſaid alſo that ſuch a Woman —— was a *Deacon*, and ſerved

in

in distributing the *Diabolical Element* they affirmed that there were great numbers of the Witches.

5. They affirmed that many of those Wretched Souls, had been Baptized at *Newberry Falls*; and at several other *Rivers* and *Ponds*; and as to the manner of Administration, the *Great Officer of* Hell took them up by the Body, and putting their Heads into the Water, said over them, *Thou art mine, and I have Full Power over thee*, and thereupon, they Engaged and Covenanted to Renounce GOD, CHRIST, their *Sacred Baptism*, and the whole way of *Gospel Salvation*, and to use their utmost Endeavours, to *Oppose* the Kingdom of CHRIST, and to set up and *Advance* the Kingdom of Satan.

6. Some after they had *Confessed* were very *Penitent*, and did wring their Hands, and manifest a distressing sense of what they had done, and were by the *Mercies* of GOD recovered out of those *Snares* of the Kingdom of Darkness.

7. Several have Confessed against their own *Mothers*, that they were instruments to bring them into the *Devils Covenant* to the undoing of them *Body* and *Soul*. And some Girls of Eight or Nine Years of Age did declare that after they were so betrayed by their Mothers, to the *Power* of

of Satan, they saw the Devil go in their *Own Shapes* to Afflict others.

8. Some of those that *Confessed*, were immediately *Afflicted* at a dreadful rate, after the same manner with the other Sufferers.

9. Some of them Confessed, that they did Afflict the Sufferers, according to the *Time* and *Manner* they were Accused thereof, and being asked what they did to Afflict them, some said that they pricked *Pins* into *Poppits*, mad[illegible] *Rags*, *Wax*, and [illegible] that Conf[illegible] *War*[illegible]

[illegible]

be Crown[illegible] a Woman [illegible]

THUS, I ha[illegible] and True a[illegible]

mazing *Operations*, and *Intreagues* of the *Prince of Darkneſs*; and I muſt call them ſo, for let ſome Perſons be as incredulous as they pleaſe, about the Powerful and Malicious influence of *Evil Angels* upon the *Minds* and *Bodies* of Mankind, *Sure I am*, none that obſerved thoſe things abovementioned, could refer them to any other Head, than the *Sovereign Permiſſion* of the HOLY GOD, and the *Malicious Operations* [illegible] and Our *Implacable* Enemy.

[illegible] nothing more, than what [illegible] he *Judges* that [illegible] there, [illegible] re

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